

THE BIBLE STUDY UNION LESSONS

**The  
Conquering Christ**

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THE BIBLE STUDY UNION LESSONS  
SENIOR GRADE

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THE  
CONQUERING CHRIST

BY

ILSLEY BOONE, S.T.M.



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## FOREWORD.

The greatest concern of the people of the world to-day is religion. For this they make the largest sacrifices and to this they give the largest proportion of their time and thought. We comprehend in this statement every form of religion believed in and practised by the races of the world.

The religions of the world constitute together the overmastering force directing and controlling men in their social, intellectual and national development. All races have been made what they are by the molding power of their beliefs.

As never before in the history of mankind we, as a nation, are studying great international problems. The commercial world is investigating the developing Oriental trade, the diplomatic world the national emergence of the Asiatics, and the Christian world is inquiring diligently regarding the religious faiths and practices of the non-Christian races.

The greatest and most timely subject for investigation and study is the subject of religion and the greatest conquests yet to be won on earth will be won in the realm of religion. This supreme conquest is now in process and constitutes in itself a new Acts of the Apostles covering the century and embracing the nations of the earth.

As absolute proof of the resistless power of the Gospel of Jesus Christ, as an assurance that this Gospel comprises in itself the essentials of all religions, but more than this, that it adequately reveals the mind and heart of God as shown in the Christ revealed for a world redemption, for inspiring the world vision demanded by our times, for creating a world sympathy demanded by our new international contacts, and for leading to world effort demanded by our imperial Christian faith, these lessons hold supreme place.

No conceivable topic or series of topics could be more pregnant with interest, information, inspiration and an abiding faith, than these lessons covering the great religions of the world and placing upon His throne of divine supremacy the "Conquering Christ."

REV. JAMES L. BARTON, D.D.,  
*Secretary American Board of Commissioners  
for Foreign Missions, Boston.*



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## CHARACTER AND METHOD OF THE COURSE.

**Note 1. Purpose.** It is now a generally accepted idea that a complete religious education should include, in addition to Biblical knowledge, some familiarity with the doctrines, historical developments, great men and modern problems of the church. In keeping with this idea the Bible Study Union provides herewith a course on the modern extension of Christianity, designed for advanced students. As the pupil approaches maturity nothing is more impressive than facts; they arouse interest, command respect and inspire loyalty. Such vital facts as are here presented may be trusted to make their own appeal.

**Note 2. Scope.** The course is a study of conditions and movements on the mission field, regarding as the field the whole world. Thus foreign missions and home missions, so-called, are impartially treated. Yet foreign conditions are so varied, the countries so numerous, their religions so hard to understand and to appreciate, that much fuller treatment has been demanded with respect to missions abroad than with respect to missions at home.

In the brief compass of fifty-two lessons much of historical interest has had to be ruthlessly eliminated. An outline of the present situation, a statement of what the church is doing now and a presentation of the great missionary issues which the church is facing to-day have been regarded as of greater value than a record of the past.

**Note 3. Method.** The method of dealing with the subject has been largely determined by the subject matter itself. Inasmuch as the studies have been written primarily for schools and classes of evangelical Christian bodies, chief emphasis has been centred upon the work of these Christian forces. Within such limitation the writer and editors have endeavored to be absolutely fair and open minded, and the publishers have been gratified that many words of highest commendation have come from some of the foremost Christian leaders.

It is to be hoped that the volume, while unqualifiedly asserting the unique excellence of Christianity, will, by its fair treatment of the non-Christian beliefs, further a fraternal and sympathetic spirit of world-wide reach in the hearts of all who may study or read its pages.



## DIRECTIONS FOR STUDY.

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This course can render its full value to the student only when these directions are carefully followed.

1. Read the Scripture selection thoughtfully, to catch its missionary import.

2. Read the lesson over, section by section, pausing between the several sections to let the mind dwell on the facts set forth. Review the contents of each paragraph mentally. Until this has been done do not look at the "Questions on the Lesson."

3. Formulate a clear and concise answer to each of the "Questions on the Lesson," and write it down.

4. Study for yourself some one point suggested by the lesson and in which you are particularly interested. This may be a belief, a religious rite, a custom, a temple, a heathen deity, a biography or some historic event. Whatever it is, study it carefully. Make this course contribute to your fund of general knowledge.

5. Make note of one or two of the best questions that come to you as you study the lesson, and bring them up for discussion in the class. If no questions come to you, study the lesson again and think harder.

6. Be loyal to the class in the preparation of assigned work. If near a public library, avail yourself fully of its privileges. Make good use of the catalogues, or indexes, to periodicals, as within five years many magazine articles bearing on the subjects of this course have appeared.

7. Keep a note-book and pencil at hand both in the class and while at study. In this note-book write (1) The general summary of each lesson, or other general assignment work; (2) any special assignment made to you individually; (3) results of further investigation of any point, and additional questions which may arise in class or in study. Such note-book work is indispensable if best results are to be obtained.

8. Ponder carefully the personal thought.

9. Read these suggestions over frequently. More important, put them into practice.

# THE CONQUERING CHRIST

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## PART I

### NON-CHRISTIAN RELIGIONS AND CHRISTIANITY COMPARED

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**Preliminary Note.** Before beginning the study of the lessons read the Foreword, the Introductory Notes and the outline of the course as presented in the Lesson Titles and Subjects. Finally read also the Directions for Study, and follow them closely.

#### **Lesson 1. RELIGION IN GENERAL. Its Universality and Purpose.**

**Scripture Reading:** The Age-long Pursuit. Acts 17:22-30.

**Note 1. Object of the Lesson.** To show the nature, universality, and purpose of religion in its most general sense, and to note some of the agreements and differences in the great religions of the world, and in particular the relation which Christianity sustains to other faiths.

#### **THE LESSON UNFOLDED.**

**Note 2. Religion Defined.** A belief in the existence of a world of invisible beings who are capable of influencing human life for good or evil has been one of the most dominant forces in the history of mankind. The fortunes of cities and of states have hung on the popularity of their patron deities. Generally these beings are considered to be superior to man in power and intelligence. If their disposition is regarded as friendly, it has been supposed that their help could be won by suitable offerings, usually of food, or by acceptable sacrifice, frequently of animals; if unfriendly, it was thought that by similar means they might be propitiated, and their power for evil warded off. Religion accordingly contains two elements—the inner feeling or religious impulse, and the outward expression of that feeling or impulse in creeds, ceremonies, worship, and above all in life and conduct. In its most general meaning, then, religion may be defined as man's consciousness of relation to a realm of being beyond the reach of human senses, and the expression of this consciousness in worship, customs, rites, institutions and personal conduct.

**Note 3. The Universality of Religion.** So far as our knowledge goes, religion appears to be universal. Travelers have sometimes reported that certain savage tribes have no religious beliefs. Yet

these people are described as burying implements with their dead, or as employing charms for bringing good luck in war or in hunting. Fundamentally, these practices are religious and betray a belief in unseen powers. And no tribes have ever been reported who did not manifest some such token of belief in spiritual powers and the possible continuance of existence in the spirit world.

**Note 4. The Twofold Purpose of Religion.** The twofold purpose of religion is to reveal the nature of the Infinite, and through that revelation to influence conduct and life. The Hebrew sage understood the relation of religion to life when he said, "As a man thinketh in his heart, so is he." What a man believes concerning God must determine his actions toward men. Thus among different peoples the religion becomes inextricably bound up with civic institutions of the state or with the social constitution of society, with patriotism, ethical ideals, the institutions of marriage and the family. Of course, through human perversity and misunderstanding, religion often fails to enlist human interests in behalf of the highest and best. In some men the religious impulse comes to almost perfect fruition while in others it struggles against adverse circumstances and environment at last producing some fantastic or dwarfed conception of the Infinite. In the African it becomes the germination plot for a host of superstitious fears, in the Israelite a sensitive understanding flashing back a ready response to the suggestion that God is a righteous King and Father. But in African and Israelite alike the purpose of religion is to control conduct as well as to reveal the nature of the Unseen. In proportion as it reveals God and through that revelation makes for a new humanity, so far does religion fulfil its purpose.

**Note 5. Varying Forms of Religious Expression.** A number of factors have entered into the determination of the widely varying forms of religious expression with which we are to-day acquainted. Among these factors have been topographical features of the land, temperamental characteristics of the people, flora and fauna of the country, etc. Thus people isolated by high mountains or the sea will develop a religion peculiar to themselves. The hill tribes of Assam are wholly different in their religious thought from the natives of southern India. The metaphysical and literary mind of the Brahman does not content itself with charms and fetiches such as delight and, in a measure, satisfy the African negro. In Egypt the crop-giving Nile was identified with the god of the Nile and as such became an object of veneration. Among the devotees of Buddha, numerous animals, especially the bull, are to-day regarded as worthy of worship,

while about the lotus flower there clusters, throughout the Orient, a host of sacred associations. Many other illustrations might be cited but these are sufficient to show how men in different places and under different circumstances have sought to come to some understanding



Stonehenge, Ruins of a Druid Temple.

The Druids were a class of priests among the ancient Gauls and Britons. Remains of several of their unroofed, circular temples are scattered about England. Stonehenge, in Salisbury Plain, is the most famous. Its outer circle, 300 feet in circumference, was composed of upright stones 16 feet in height and 18 feet in diameter. Human sacrifice constituted part of the ritual of Druids.

of the nature and purposes of God. In this search of the ages, some have made greater and better discoveries than others, and have approached nearer to God than their less fortunate fellows. Hence the religious status of man to-day presents the spectacle of many different people seeking God by many different paths—some divergent and some tending sooner or later to meet.

**Note 6. Agreements and Differences among Religions.** Certain characteristics, more or less common to all the religions of the world, may be called the fundamentals of religion. Among these are faith, or the acceptance of certain undemonstrable facts as true, reverence, belief in a spirit world, fear of evil powers, endeavor to please or placate superior powers, the relating of religion to social and civic customs and institutions. Practically all these characteristics are directly traceable to the primary element of religion, consciousness of relation to being beyond the reach of human senses.

But each religion of the world likewise presents certain features which are peculiar or unique. Such are the nature and manner of certain rites and ceremonies: of prayer, whether by bowing or kneeling; of sacrifice, whether of grain or animals; of worship, whether ornate or simple. These features constitute the accidentals of religion. They tend to become permanent and are at times of great importance to the student or missionary, for not infrequently the accidentals of



religion bind a man more closely and determine his actions more rigidly than do the fundamentals, as, for instance, in the caste system of Hinduism. It is, however, on the basis of the fundamentals of religion that we can discover something of unity underlying all the distorted and partially successful efforts to understand the great Unseen.

**Note 7. Christianity in its Relation to the Non-Christian Religions.**

In view of the deep-rooted agreements among all religions it is apparent that the attitude of Christianity to the non-Christian religions should be one of sympathetic helpfulness, carrying to the non-Christian world the message that what the nations have been seeking, and in some degree have found, is revealed in fulness and beauty in Christianity. The student of Christian missions will no longer approach his subject to discover all the evil of heathenism but will rather seek to gain a clear knowledge of the religions with which Christianity comes into contact, and will see in some of their excellencies the very grounds of approach upon which the Christian missionary can advance a claim for Christianity's right to be heard. On the basis of the fundamentals of religion, Christianity can invite adherents of all other religions to an appreciative consideration of its claims.

**ADDITIONAL READING REFERENCES.**

(1) Purpose and value of a comparative study of religions. Clarke: *Ten Great Religions*, vol. i, pp. 1-4. (2) The universality of prayer and of religion. Jevons: *Introduction to Comparative Religion*, pp. 160-171. (3) The relation of Christianity to the future religious development of the Orient. Hall: *Universal Elements of the Christian Religion*, pp. 41-52. (4) The possible contribution of the Orient to Christian thought. *Ibid.*, pp. 53-55. (5) Fetichism, one of the crudest forms of religious belief. See any good Encyclopedia, especially Bliss, *Encyc. of Missions*.

**PRELIMINARY QUESTIONS.**

1. What is the purpose of this course? 2. What is the scope of the present study? 3. What is the method pursued? 4. Which one of the "Directions for Study" do you consider most helpful? Why? 5. What is the title of this lesson? its object?

**QUESTIONS ON THE LESSON.**

1. What is religion? (Note 2.)

2. What effect has religion had upon history? Illustrate.

3. What is the extent of the religious impulse among men? (Note 3.)
4. On what evidence is the reply based?
5. What is the twofold purpose of religion? (Note 4.)
6. What factors help to determine the forms of religious expression? (Note 5.)
7. To what extent do these factors modify expressions of Christianity?
8. What common characteristics do all religions possess? (Note 6.)
9. What do we mean by the accidentals of religion? Mention some.
10. Wherein can we discover a unity underlying all religions?
11. What estimate would you place on the value of non-Christian religions?
12. What is the Christian attitude toward the non-Christian religions? (Note 7.)

13. How does this attitude affect the task of the missionary?

### QUESTIONS FOR DISCUSSION.

1. To what extent is there a divine element in non-Christian religions? 2. To what extent is there a human element in Christianity? 3. To what extent does the clearer revelation carry with it an added obligation? 4. How far is the Christian world morally responsible for the purification and uplift of non-Christian faiths? 5. What is the relation between the responsibility of the Christian world and the responsibility of the Christian individual?

**Mission Gem.** "The ancient beliefs and customs of the non-Christian peoples are destined soon to pass away; and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing."—*James Bryce*.

**Personal Thought.** The universal brotherhood of man should dictate a sympathetic attitude toward every sincere effort to know God. As a Christian, or at least as a member of a Christian community, am I as charitable toward the religious beliefs and ideas of others as I ought to be?

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## Lesson 2. THE RELIGION OF THE HINDUS. The Bondage of India.

(Read "Directions for Study," in Introduction, p. viii.)

Scripture Reading: Jesus and Caste Distinctions. Mt. 9:10-13.

**Note 1. Object of the Lesson.** To set forth the nature of Hinduism in both creed and practice, the characteristics of the caste system, with its blighting effect upon human life, and to point out certain contrasts between Hinduism and Christianity.

### THE LESSON UNFOLDED.

**Note 2. The Origin and Nature of Hinduism.** Many centuries ago the religion of India was known as Brahmanism. The chief god was Brahma and the priests of the religion were known as Brahmans. The religion was very ritualistic, consisting almost wholly of form and ceremony, and many of its sacrificial rites were spectacular, extravagant, and even bloody. The ambition of the Brahmans was to make their religion acceptable to all the people of India, and to this end, at an early day, many of the original ideas of Brahmanism ceased to be

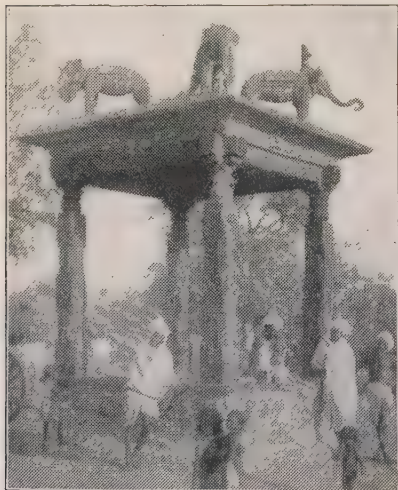
emphasized, while any number of tribal religious ideas were engrafted into the system. At a somewhat later period the priests were glad to adopt some of the beliefs of the growing cult of Buddhism, later appropriated a number of the beliefs of Christianity, and, later still, certain tenets of Mohammedanism. The result of all these religious accretions and modifications is what we call Hinduism. The three chief deities of Hinduism are Brahma, Siva, and Vishnu. The last named is popularly worshiped in northern India as Krishna, his eighth incarnation, and the most immoral character in all the Hindu pantheon. This religion has been likened to an old house that has had one new part after another added on until the original structure is lost in the maze of newer structures of various ages and designs.

Thus Hinduism contains numerous ideas which seem to be directly contradictory one to the other, and faithful Hindus may hold very diverse creeds. On the one hand are those who hold a most superstitious belief in the potency of charms, magic formulas, and idolatry, and on the other hand those who ridicule all superstition and formal worship, holding that the chief aim of the religious life is to understand certain subtle and abstruse theories concerning God, the universe, and life. Hinduism is a broad mantle covering many sects and cults. One sect worships one god as its favorite; another sect worships another god; one cult holds to the existence of one supreme god; another to the existence of two supreme powers in the universe, a thoroughly dualistic philosophy; another cult is solely and grossly pantheistic. Yet all these cults are legitimately associated under the name of Hinduism. Two characteristics, however, mark a Hindu unfliningly. The first is unquestioning acquiescence in the caste system (see Note 3). The second is the acceptance of a series of fatalistic ideas expressed in three words, *viz.*, Works, Wandering, and Release. These words sum up the Hindu idea of life—that all works done in this life are the resultant of works done in a prior life, and will be the cause of future works to be done in a later life; that the soul is destined to prolonged wandering in various forms of existence, now higher, now lower, according to the works done in the immediately preceding existence; and that the ultimately desirable state of release is to be attained only when works cease to have any effect upon the soul, which thereupon vanishes by being absorbed by or united to Brahma as a raindrop is absorbed by the ocean.

**Note 3. The Caste System.** The Hindu ideal of a social order is represented in the caste system, according to which every Hindu is a member of some particular social grade into which he was born and



from which he cannot escape. The caste is a social organization composed of families having like interests. Orthodox Hinduism recognizes four great castes, *viz.*, the priestly, warrior, merchant, and laborer castes. But each of these castes is again subdivided until we have 1,866 sub-castes among the Brahmins alone, not to speak of the multitudes of other sub-castes, which are said to number in all



A Hindu Shrine at Kanigiri.

100,000. Besides the four great castes of Hinduism there are the casteless, or outcast people called Pariahs. Strangely enough, even among the Pariahs there are many sub-castes.

This complex caste system works for the Hindus unutterable woe, and its meaning is hard to grasp. Each caste, whether of tanners, scavengers, brass-workers, carpenters, or blacksmiths, lives its own secular and religious life, almost as though it were independent of all the other castes. The rules of caste are absolutely binding upon all members, and to break them brings the greatest disgrace upon not only the offender but the entire caste as

well. This system holds the whole Hindu world of over 207,000,000 souls in a bondage more awful, more depressing, more fatal to progress and freedom than any other social system ever devised by man. Contact with a person of lower caste is defiling, while a Brahmin counts it as pollution if the shadow of a Pariah falls upon him. A government official in India, himself a Hindu, has thus characterized the caste system: "Its evils cover the whole range of social life. It intensifies local dissensions and renders the country disunited and incapable of improving its defects. It robs us of our humanity by insisting on the degradation of some of our fellow men, who are separated from us by no more than accident of birth. It prevents noble and charitable impulses; it is a steady enemy to all reform."

**Note 4. The Life of Hindu Women.** The lot of Hindu women is

the worst to which any women of the world are ever born. It is made so by reason of the marriage customs which form a part of the Hindu religion. According to these customs a girl has nothing to say in the choice of her husband; and the husband, if a young man, has no voice in the choice of his wife. Professional matchmakers learn of a family in which there is a daughter or a son for whom the parents are anxious to contract a marriage, and then they press the prospective suit until the match is made. This takes place usually while both parties, and invariably the girl, are very young, so that frequently a girl of five or six years of age is married, though of her husband, whom she may never have seen, she knows absolutely nothing. Should the husband die, the child becomes a widow, and from that moment her life is dark as the blackness of the under world. All her pretty clothes, all finery, are taken from her, and she is clothed in a coarse garment typical of her condition. This is done in public with elaborate ceremony. Henceforth she is an outcast among her playmates, and the common drudge of the household. One meal a day is her allotment of food. She can never remarry, and so long as she lives is destined to a life of unspeakable cruelty, harshness, and loneliness. No affection protects her from the taunts of men and the scornful gibes of the children. In this state of enforced disgrace, from all causes for which she is an absolutely innocent party, she is compelled to live till death mercifully brings release. Mothers become objects of abuse from their children, children from parents, and the instinct of family love is crushed out of life. This is what orthodox Hinduism does for its women.

**Note 5. Transmigration, or the Soul's Wandering.** The Hindu believes that the soul lives through countless periods of time until it is at last absorbed into Brahma, but during this time it exists in many different forms of animal and vegetable life, or even shut up in a rock or other inanimate object. Hinduism provides, therefore, for the punishment of many sins of this existence by a less desirable state in the next, the most offensive punishments being meted out to those who break caste rules. Men who are merely immoral are less severely punished in the transmigration. Moreover, certain marks in the reborn state indicate the nature of the crime in the earlier state. Thus a criminal of the worst type, when again reaching a human existence will be a leper, one who killed a Brahman will have pulmonary consumption, a drunkard will have black teeth, and a stealer of food will be afflicted with dyspepsia. But before this second human existence can be attained, the offender must have passed

through many intermediate existences in various kinds of insects, reptiles, fowl, and lower animals. But the good likewise have to pass through a long series of transmigrations and at one stage are in the form of rain. This is a most dangerous stage, since the rain may nourish rice, corn, beans, or some other vegetable into which the soul passes, and hence, if the food be eaten, the soul becomes like the soul of the eater, which fact exposes the soul of the good man to the peril of wearisome transmigrations before he may again enter human life.

**Note 6. Advantages and Disadvantages of Hinduism.** (1) *Advantages.* The philosophical character of Hinduism has perfected, especially among the higher castes, a type of mind capable of handling with dexterity many of the most difficult religious and philosophical conceptions. If ever the native intellectual genius of India is turned sympathetically upon Christianity, the resultant will be, religiously, the most gifted race of the world. Hinduism has also tended, through its emphasis upon fate, to develop a certain stoic temperament which manifests itself in an unquestioning submission to the hardships of life. Furthermore, Hinduism has so played upon the Indian's native capacity for religion as to produce a state of mind and life in which religion permeates every duty, every household care, every business transaction. Deity is usually conceived of as pure, only becoming degraded when incarnated. Prayer is natural to Hinduism and has been largely and sometimes beautifully cultivated; witness the petition of the devotee before his idol:

"My Master, grant thy grace to me, and oh  
Have pity on the soul that pines for thee!"

(2) *Disadvantages.* Chief among the disadvantages of Hinduism is caste and all involved in it. Fatalism also "grips the people in a hopeless, helpless apathy, and sucks out all their spiritual energy." Its emphasis upon ritual and worship, indeed the very nature of its worship in many cases, makes it possible for a man to conform to religious standards while living an utterly corrupt life. With the wide prevalence of pantheistic ideas, the conception of a personal God is rare; and the common practice of idolatry tends to a degradation of all ideas of deity. Most of the lower castes are priest-ridden and superstitious, given to gross forms of worship, their lives beclouded by constant fear.

**Note 7. Hinduism and Christianity Contrasted.** Hinduism is not adverse to idolatry, which Christianity condemns. The religion of the Hindu is pantheistic and materialistic, that of the Christian is monotheistic and spiritual. The laws of the Hindu consist of specific

and detailed instructions; the laws of the Christian are concerned with fundamental spiritual principles. "Christianity is all spirit and life; Hinduism is all letter and death." The one theoretically believes in the solidarity of the race, but practices the exclusiveness of a caste system; the other in belief and practice holds to the universal Fatherhood of God and brotherhood of man. Hinduism debases woman, Christianity exalts her. The one is satisfied with formal assent to creeds and practice of rites; the other demands an inner righteousness giving life and warmth to an outer conformity of conduct therewith.

### ADDITIONAL READING REFERENCES.

(1) Womanhood and widowhood among the Hindus. *Religions of Mission Fields*, pp. 70, 71. (2) Transmigration of the soul. Reed: *Hindu Literature*, pp. 139-145, 346-348. (3) The daily life of a high caste Brahman. Bliss: *Encyclopædia of Missions*, pp. 297, 298, under sub-head, "Subtle influence of the system," in art. "Hinduism." (4) The deities of Hinduism. Thoburn: *Christian Conquest of India*, pp. 113-115. (5) The Laws of Manu. Reed: *Hindu Literature* (see references in index), also Clarke: *Ten Great Religions*, vol. i, pp. 100-113.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What do we mean by religion? 2. How has religion helped to create the world's history? 3. To what extent does religion to-day enter into human affairs? 4. What is the common basis upon which we can pursue a sympathetic study of all religions? 5. What is the first religion which we are to study? 6. State the object of to-day's lesson.

### QUESTIONS ON THE LESSON.

1. What is the relation of Brahmanism to Hinduism? (Note 2.)
2. Mention several religions which have contributed to modern Hinduism.
3. Characterize and illustrate the diversity of ideas inherent in the system.
4. What are two characteristic marks of a Hindu?



5. What does Hinduism mean by "works"? by "wandering"? by "release"?

6. Tell something of the nature of the caste system. (Note 3.)

7. What is the general effect of caste upon India?

8. How is caste regarded by the mass of Hindus? by progressive officials?

9. How is the lot of Hindu women made very hard? (Note 4.)

10. How do these customs affect Hindu family life?

11. Explain the Hindu idea of transmigration. Give illustrations of the way it is supposed to work out. (Note 5.)

12. State some advantages of Hinduism. Some disadvantages. (Note 6.)

13. Contrast Hinduism with Christianity. (Note 7.)

### QUESTIONS FOR DISCUSSION.

1. Mention some reasons why Hinduism should claim the student's interest. 2. In what points may Hinduism be likened to Christianity? 3. Which of these would furnish a Christian missionary with some ground of approach? 4. Who would be the more easily reached, a

high-caste, or a low-caste Hindu? why? 5. What elements in Hinduism operate against any tendency toward change?

**Mission Gem.** "Of one thing I am convinced, Do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land."—*Ven Kayya*, a learned Brahman and orthodox Hindu.

**Personal Thought.** My life is spent in an environment of marked personal liberty. It is not, as are so many lives of India, barred from progress by the massive gates of caste, custom and superstition. In a very real sense I am free to make my future days what I will. What shall they be?

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### Lesson 3. REFORM MOVEMENTS IN HINDUISM. A Struggle for Freedom.

(Read "Directions for Study," in Introduction, p. viii.)

Scripture Reading: Patch the Old or Provide a New? Mt. 9:14-17.

**Note 1. Object of the Lesson.** To show how Hinduism has repeatedly failed to satisfy the religious cravings of Hindu hearts, and how this failure has prompted vigorous reforms.

#### THE LESSON UNFOLDED.

**Note 2. Hindu Reforms from Within.** Movements which have aimed to reform Hinduism have been of two kinds, those which have operated from within, and those which have influenced it from without. Of the former—those, namely, which have sought to purify the popular worship from gross and debasing elements, and to revive the ancient and purer Hinduism—two may be mentioned, the Swami-Narayana and the Aryo-Somaj.

Between the twelfth and the nineteenth centuries A.D., many Hindu sects have arisen, which have endeavored to rescue the native religion from the folly and superstition into which it has fallen. One of the more effective of these is the Swami-Narayana sect. It was founded at the beginning of the last century, is still active, and has done much to elevate the popular and degrading worship of Vishnu.

More prominent at the present time is the reform movement known as the Aryo-Somaj (Aryan Assembly), which was formally organized in 1875 by a Brahman, named Dayanand Saraswati. Of this man it has been said, "He was a dreamer of splendid dreams. He had a vision of India purged of her superstitions, filled with the fruits of science, worshiping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory." This ideal Saraswati thought might be realized by a return to the pure religion

of the Vedas, the ancient sacred books of the Hindus. To further his scheme of religious reformation, he injected into his teaching a national as well as a religious motive. The motto of the movement is "India for the Indians," which has been paraphrased as "Let us stand by the religion of our fathers, because in the ancient Vedas all that is good in Christianity is found, and he that accepts the religion of the West is a traitor to his country." This movement is thus at war not only with the grosser forms of Hinduism which grip the great masses of India, but with Mohammedanism and Christianity. By arousing the national spirit, and by standing for many of the best things which contact with the Occident has shown to be wise, such as



A Christian Theological Seminary, Ramapatam,  
South India.

public education, large use of the printing press, and a better social morality, this movement has attracted many followers. It is one of the most powerful forces at work in India today. Yet it is bitterly hostile to the Christian influences which have shaped its policy, and hurls against Christianity the vilest denunciations. Its

leading tenets are the inspiration of the four Vedas, the eternity of the three substances, God, Spirit, and Matter, the present distinctness of the individual soul from God, transmigration, and a salvation free from all sorrow and pain through the future absorption of the individual soul into God, the World-soul.

While professing to reform Hinduism, and to deny caste within the Somaj, the organization really demands no surrender of caste or of religious custom. Though it has done much to break down superstition, and has worked for a broader Hinduism, the bigoted attitude of its adherents toward all non-Hindus has stamped it as provincial, and lacking in sympathy and open-mindedness.

**Note 3. Hindu Reforms from Without.** A second class of reform movements is due to outside forces tending to produce a modified Hinduism. The most recent of these are modern Hindu theosophy

(see Glossary) and the Brahmo-Somaj. The latter is treated in Note 4.

The modern Hindu theosophical movement was inaugurated in India about thirty years ago by an American, Colonel Olcott, and a Russian, Madame Blavatsky. In Madras they founded a theosophical society and began publishing a periodical called *The Theosophist*, devoted to the esoteric (see Glossary) and occult sciences. Their success was immediate and amazing. Many of the high-class Hindus with British education, and even many English of the highest social standing, became identified with the movement. It rested, however, on deception. Confirmatory spiritualistic phenomena, seances, etc., were proved to be fraudulent, and the professed revelations of Madame Blavatsky were swamped by laughter and ridicule. Nevertheless, some of her followers retained confidence in her, and those adherents of the theosophical circles who repudiated both Olcott and Blavatsky maintained that the system of thought suffered no loss of value through the frauds practised by them. In England, the latter won as a new disciple, Mrs. Annie Besant, who, in 1893, two years after Madame Blavatsky's death, went out to India to carry forward the theosophical work. By eloquence and flattery she ingratiated herself into the favor of the Hindus and met with a success more startling than her predecessors had experienced. In 1900 she made Benares her headquarters, and established there a great central Hindu college, upon the grounds of which has been built a temple dedicated to Saraswati, goddess of learning; the entrance to the main building is surmounted by a figure of Ganesa, the god of wisdom, and a text book of Hinduism is the manual of religious instruction provided for in the curriculum. Of Mrs. Besant's propaganda, "it is difficult to decide how much is conscious mendacity on her part, how much the exuberance of extravagant eloquence, and how much honest conviction." That many well educated but weak-willed Hindus have fallen under her spell there can be no doubt, but it is a question whether the present theosophical circles of Hinduism will ever become numerically formidable; their chief strength will lie in the body of influential persons who are attracted by the occult vagaries that constitute its teachings. The outstanding tenet of all Hindu theosophists has been the identity of the individual soul with the World-soul, from which it logically follows that all which is is merely the manifestation of the World-soul. From this spring two beliefs—that God may be worshiped in anything, which results in idolatry; and that the World-soul is always manifesting itself now in one form, now in another, which is a way of stating the theory of transmigration. The system ends in pantheism, though it may begin with monotheism.



**Note 4. The Brahmo-Somaj.** Another reform movement owing its inception to the impact of outside forces upon Hinduism is known as the Brahmo-Somaj (Prayer Assembly). It differs from those already noticed, in that it frankly admits its indebtedness to Christianity, is distinctly friendly toward Christian missionaries and their work, and is very largely interested in all worthy reforms, whether of a social, political, or religious nature. This movement was begun about eighty years ago by Rammohun Roy, a high-caste Brahman, who, when only sixteen years of age, had written a spirited tract leveled at idolatry. In his young manhood Roy studied practically all the sacred books of the world in their original languages, including the Bible in Hebrew and Greek. As a result he declared, "The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge." Later on Roy set up a new religious institution with a number of his sympathizers, and a building for their meetings was erected. "The trust deed of the building laid down that it was to be used as a place of meeting for the worship of the One Eternal, Unsearchable, and Immutable Being, the Author and Preserver of the Universe, to the promotion of piety, morality, and charity, and the strengthening of the bonds of union between men of all religious classes and creeds. Moreover, that no image, print, picture, portrait, or likeness should be admitted within the building, that no sacrifice should be offered there, and that nothing recognized as an object of worship by other men should be spoken of contemptuously there." It will be seen that Roy was in no wise antagonistic to Hinduism; indeed, to the end of his life he was a friendly reformer, aiming at the retention of all that was worthy in Brahmanism, while sweeping away all that was gross, corrupt and false. His organization became known as the Hindu Unitarian Church.

The work of Rammohun Roy, who passed away prematurely at Bristol, England, whither he had gone in the interests of good government for India, was carried on by Debendra-nath Tagore. This man came into the movement in 1859, and found there a young man, Keshub Chunder Sen, who, for a while, became an invaluable helper in the work of reformation. Caste, while not attacked, was not recognized within the new organization. Reforms of Hinduism, especially as touching idolatry and the marriage customs, were the chief work. But Chunder Sen outstripped Tagore in reforming tendencies, and finally insisted upon the renunciation of caste by all would-be adherents of the Somaj, whereupon the inevitable split occurred. The

interest henceforth lies with the work of Chunder Sen, who organized his followers into the Brahmo-Somaj of India, which, under his energetic leadership, became the great reforming power of India both in religious and social matters. He earnestly seconded the work of the Christian missionaries, and meted out unstinted praise to Christ. In his famous and eloquent lecture delivered in Calcutta in 1879, before an audience of over a thousand persons, on the theme, "India asks, Who is Christ?" he said: "Gentlemen, you cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British government. England has sent out a tremendous moral force, in the life and character of that mighty prophet, to conquer and hold this vast empire. None but Jesus, none but Jesus, none, I say, but Jesus, ever deserved this bright, this precious diadem, India, and Jesus shall have it."

But the full promise of Chunder Sen's best days was not to be fulfilled. After prosecuting his reformatory work for some years, he practically violated the marriage law, which he had been chiefly instrumental in procuring, by permitting the betrothal of his thirteen-year-old daughter—the law stipulated fourteen years as the minimum age. Furthermore, at the ceremony some of the Brahman marriage rites were performed. This action called forth a storm of protest, and resulted in defection among Sen's followers, and the organization of a new Somaj. From this time on, the leader's own movements became less commendable, finally he announced himself as the divinely appointed author of a New Dispensation, and his creed became an amalgam of Hindu Theism and Christianity. Had Chunder Sen passed from the stage of action prior to his daughter's marriage his work might have meant untold good for India. As it is, the close of his life casts a shadow over the whole, and suggests that he failed to keep wholly true to the aspiration which is breathed in a stanza of one of his favorite hymns:

"O thou, my soul, forget no more,  
The Friend who all thy sorrows bore.  
Let every idol be forgot;  
But, O my soul, forget Him not."

"Shipwrecked through presumption and vanity, he was as a moth whose wings were destroyed at the flame of the divinity of Christ, simply because in his folly and self-will he neither could nor would abstain from fluttering around it in his own fashion; he is also an example of the mighty fermentation the Spirit of Christ is producing in the minds of the Hindus." Mozoomdar, a disciple and the successor

of Chunder Sen, after serving as head of the movement for several years, went into retirement, and lived as a hermit. At the present time the movement is not as formidable as it once was, but what its future shall be remains to be seen. Its chief weaknesses are lack of the self-sacrificing spirit among its members, the vagueness of its creed, its superficial and illogical teachings, its emphasis upon ethics rather than religion, and its merely half-way approach to Christ.

### ADDITIONAL READING REFERENCES.

(1) The career of Keshub Chunder Sen. Richter: *History of Missions in India*, pp. 369-375. (2) Fraudulent theosophy in India. Richter: *History of Missions in India*, pp. 378-389. (3) A Hindu's picture of Jesus. Mozoomdar: *The Oriental Christ*. (4) The Swami-Narayana Sect. Williams: *Religious Life and Thought in India*, pp. 148-158. (5) Christianity as the transforming power of Hinduism. Jones: *India's Problem, Krishna or Christ*, pp. 341-359.

### REVIEW AND PRELIMINARY QUESTIONS.

1. How has Hinduism developed its present characteristics? 2. Explain the caste system. 3. What is meant by transmigration? 4. Describe the life of Hindu women. 5. Mention several worthy features of Hinduism. 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. What two types of reform movements have been directed against popular Hinduism? (Notes 2, 3.)

2. What influence has the Swami-Narayana sect had?

3. Characterize the Aryo-Somaj.

4. What were the ideals of its founder?

5. What are some of the good features of this movement? its shortcomings?

6. What was Madame Blavatsky's relation to modern Hindu theosophy (Note 3)? What is Mrs. Besant's?

7. What is the present status of the movement, its importance and probable future?

8. Mention the outstanding tenet of Hindu theistic cults.

9. How does the Brahmo-Somaj differ from the reformatory movements already discussed? (Note 4.)

10. Sketch the history of the movement.

11. What are some of its ideals?

12. In what lines of work has it been influential?

13. Sum up the characteristics of the Brahmo-Somaj.

14. What is your estimate of Chunder Sen?

## QUESTIONS FOR DISCUSSION.

1. What common ground could a missionary find with a member of the Aryo-Somaj? 2. What is the proper relation between patriotism and religion? 3. Along what lines would you endeavor to lead a Brahmo-Somaj adherent to a full recognition of Jesus as Redeemer? 4. What do these reform movements suggest as to the sufficiency of Hinduism to meet the needs of the Hindus? 5. How far is the existence of sects within Christianity analogous to the existence of reform movements within Hinduism? 6. Mention some respects in which the Oriental conception of Jesus must necessarily differ from the Occidental conception.

**Mission Gem.** "The restless millions await that light whose dawning maketh all things new, and Christ also waits."—*Alice McClure.*

**Personal Thought.** Chunder Sen's brief career, like that of a comet, ended in darkness; his no less brilliant successor, Mozoomdar, forsook the Somaj and became a hermit. How vain the hope of peace *just outside* of Christ! Do I admit Him to my throne-room, but keep Him from the throne?

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## Lesson 4. THE TEACHING OF BUDDHA. A Religion of Pessimism.

Scripture Reading: The Answer to Buddhism. Mt. 5:3, 8, 12, 20; Jo. 14:1-3.

**Note 1. Object of the Lesson.** To point out Buddhism's relation to Brahmanism and Hinduism, to set forth its distinctive doctrines, to show how these doctrines influence the lives of its adherents, and to make clear its points of weakness and strength.

### THE LESSON UNFOLDED.

**Note 2. Gautama, the Founder of Buddhism.** The magnitude of the spiritual wave that swept over the civilized world in the sixth century B.C. made that century an epoch in human history. It witnessed the almost simultaneous rise of such men as Confucius and Lao Tzu in China, Æschylus and Pythagoras in Greece, and Jeremiah and Ezekiel in Judea. The middle of this century gave birth to Siddhartha Gautama, founder of a religion that has embraced a larger number of followers than any other faith. There is evidence that Gautama in boyhood manifested morbid traits which led his father to fear for the boy's welfare and happiness. Hence he surrounded him with every device for pleasure that ingenuity could contrive. Three palatial homes, situated in the midst of gardens and parks, and adapted to the varying seasons of the year, shielded



him from contact with the world's misery, pain and sorrow. At sixteen years of age he was united in marriage to his cousin, the daughter of King Suprabuddha, with whom for thirteen years he lived in luxury, surrounded by all the splendor of an Oriental court. To him one son was born, upon whom a father's full affection was poured out.

As the marriage of Gautama was one of love, and the home life was marked by peace and plenty, these years might well have been deemed the perfection of earthly bliss. But the charm of his life did not prevent Gautama from longing for knowledge of the outer world, which he finally obtained. On one occasion, as he was walking abroad, he passed "an old man bowed by the weight of years, a sick man covered with sores, a putrefying corpse, and a venerable mendicant monk." He at once became so impressed with the illusiveness and mortality of life, and the vanity and sadness of existence, that he resolved to give himself to a search for the causes of sorrow, death, and transmigration, and for a means of their extinction. At twenty-nine years of age he forsook parents, wife, child, friends and scenes of his boyhood, and resolutely set forth on a search for truth. This is known as "the Great Renunciation." For the space of six years he sought peace through a life of extreme asceticism. But one day, after having fallen in a faint through the weakness resulting from trying to live on one grain of wheat per day, he concluded that there was no virtue in asceticism and abandoned it. Shortly thereafter, as he one day sat under a Nigrodha, since known as a Bo tree, the "truth" began to dawn upon him, and at the end of seven days he became a "Sammāsambuddha," or "wholly enlightened one," and had reached Nirvana (see Glossary). From this time on, for about forty-five years, Gautama, the Buddha, went about teaching the "truth" which was revealed to him as he sat under the Bo tree (see Note 4).

### **Note 3. Relation of Buddhism to Brahmanism and Hinduism.**

Brahmanism, as we have already noticed (Lesson 2, Note 2), produced Hinduism. Before this development had gone very far, however, Buddhism, founded by Gautama, appeared as a protest against Brahmanism. Gautama took issue with Brahmanism at a time when to do so was not fraught with the danger that later would have accompanied such "heresy." In Gautama's day the Brahman priesthood was contending for supremacy. In large measure this had been secured, but in the kingdom of Kosala, where Gautama lived, a strong spirit of independence existed and it was this element

of liberty and freedom in the life of the people of Kosala that permitted Gautama to take exception to various teachings of the Brahmans. Furthermore, much religious teaching that differed from that of the Brahmans was popular, and a class of religious peripatetics found ready welcome in all of the villages through which their wanderings carried them. While much of the religious teaching thus disseminated was not intentionally hostile to Brahmanism, it took issue with it at several points. So true is this that some writers claim, and probably with correctness, that Gautama lived and died orthodox in the Brahman faith. We know that Gautama regarded himself as true to Brahmanism to the last.

The points at which Gautama took issue with the Brahmanism of his day included caste, treatment of women, supremacy of the Brahman, bloody sacrifices, transmigration, deity, and ultimate state of existence. Caste was unrecognized by him, and the killing of any living creature was absolutely forbidden. More regard for women is expressed by Buddhism than by any other Oriental religion. Gautama manifested something of true spiritual insight in his attitude toward the Brahman priesthood. "I do not call a man a Brahmana," he said, "because of his origin or of his mother. He is indeed arrogant, and he is wealthy; but the poor, who is free from all attachments, him I call indeed a Brahmana." Indeed the whole attitude of Gautama toward Brahmanism was much like that of Jesus toward Judaism, and Buddhism is related to Brahmanism much as Christianity is to Judaism.

**Note 4. Doctrine of Buddhism.** The principle which Gautama formulated and presented as a fundamental and universal truth was that all sorrow and pain and misery is due to desire; eliminate desire from life, and peace is attained, enlightenment secured, the Nirvana reached. This negative principle explains the doctrinal development of Buddhism into a religion of practically universal negation. The outstanding features of Buddhism may be stated briefly as below. It should be noted, however, that these features are often so vague and contradictory as to make a consistent statement of them well-nigh impossible.

(1) *God.* Buddha denied the existence of a supreme deity—at least he makes no recognition of one, and when it was argued that the Great Brahma was such, Gautama refuted the argument.

(2) *The human soul.* Buddha maintained that the soul is but the sum of five elementary principles, *viz.*, form, sensation, perception, tendencies, and thought. When these principles combine there

exists a soul, much as, when the parts of a chariot are combined, there exists a chariot. At death these principles are scattered and the soul ceases to exist.

(3) *Prayer.* As Buddhism recognizes no God, there is no one to whom prayer can be addressed. Yet Buddhism is provided with prayer formulas expressive of the wishes of the devotee. Dr. J. N. Cushing, for forty years a missionary to Burmah, reports: "Many times I have asked worshippers on the platform of the great Shwe Dagon Pagoda at Rangoon and elsewhere, 'Are you praying to Gautama or to the Pagoda?' The answer has always been, 'I am praying to no one.'



Buddhists Praying by Proxy.

Traffic in prayers goes on constantly at the Shwe Dagon Pagoda. The man kneeling has been paid two cents by each of the women, and is offering prayers to their credit. The cans before the man contain water, which will be poured over the idol when the prayers are ended.

'For what are you praying, then?' 'Nothing,' is the inevitable reply. 'I hope in some way, I know not how, to get benefit.' "

(4) *Illusion.* Buddhism denies the reality of everything. It is the religion of the great negation. The world, life, even the thinking self is pure illusion, and the assertion "I am" expresses the most damning illusion of all.

(5) *Karma, the Buddhist theory of transmigration.* Gautama could not entirely rid himself of the Brahman doctrine of transmigration. Hence this doctrine, taken over from Brahmanism, reappears in Buddhism as the doctrine of Karma. According to the Hindu theory of transmigration, the soul, throughout countless periods of time, passes from one form of being to another (Lesson 2, Note 5). But Buddhism, in denying the real existence of the soul, denies also the possibility of soul transmigration. A kind of transmigration is ascribed, however, to the acts and choices of the individual. It has been described as the transmigration of character. If ill-fortune comes upon a Buddhist, he says, "Oh, it's my Karma," by which he means that the character or nature of his life has been determined by the character or nature of some previous life.

(6) *Nirvana, the goal of existence.* The grand prize which Buddhism holds out to its followers is the attainment of Nirvana, *i. e.*, freedom from all desire, a dreamless sleep unbroken by feeling, knowledge or thought. Between such a state and extinction of being there is no practical difference.

"So Buddha . . .  
. . . all the All thou hadst for needy man  
Was Nothing and thy Best of being was  
But not to be."

—Sydney Lanier.

**Note 5. Buddhism as It Is.** The beliefs here outlined constitute only a part of the whole story of Buddhism. These beliefs are strangely intermixed with contradictory rites and practices. In different countries Buddhism has become modified under the pressure of surrounding religious cults. Multitudes of the Buddhists, especially in China, now regard their prayers as addressed to one of the numerous idol gods, and the future state is looked upon as a heaven for the righteous and a hell for the wicked. Superstition and priestcraft have robbed the system of any virtues it once possessed. Probably the most widely prevalent practice of the Buddhist to-day is "to prevent demerit from arising, get rid of it when arisen, produce merit, increase it." The whole life of the Buddhist is occupied with this attainment of merit through repeated rounds of petty rites or, occasionally, some greater act such as building a pagoda. Faith in the efficiency of merit is so great that crime and sin may be indulged in freely and then canceled by "making merit." That such a system cannot improve the social and moral life of its adherents is not surprising.

**Note 6. Buddhism and Christianity.** Buddhism as a moral and ethical code has sometimes been favorably compared to Christianity. Certainly that "truth" of Buddhism known as the Noble Eightfold Path is worthy of practice by all men. This path, which is said to lead to peace of mind, to the higher wisdom, to full enlightenment, consists of right views, high aims, kindly speech, upright conduct, a harmless occupation, perseverance in well-doing, intellectual activity, and profound meditation. Good as this is, and it is the best Buddhism has to offer, it amounts only to a thoroughgoing atheistic code of morals. It is essentially selfish and materialistic, sounds no note of the solidarity of the race, the brotherhood of man, a divine Fatherhood, or a spiritual redemption. The only motive power that can ever keep a religion true to its high ideals, the power of an abiding and helpful divine personality, it wholly lacks.

Perhaps no religion offers so few grounds of Christian approach. Yet the conceptions that the future state is determined here in this life, that the most desirable state is one of endless freedom from pain and sorrow, and that the cultivation of moral qualities is an aid in this attainment, are all conceptions of which the Christian missionary can make advantageous use.

### ADDITIONAL READING REFERENCES.

- (1) The Life of Gautama. *Encyc. Brit.*, art. "Buddhism." (2) Buddhism as it is. Cochrane: *Among the Burmans*, ch. v. (3) The devout Buddhist in Japan. *Religions of Mission Fields*, pp. 151-155.
- (4) The ideal Buddhist. Baynes: *The Way of the Buddha*, ch. viii.
- (5) The ethics of Buddha. Cushing: *Christ and Buddha*, pp. 66-83.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What features of Hinduism made reform movements inevitable?
2. What three prominent reforms are modifying Hinduism to-day?
3. What is the attitude of each of these toward political issues? social reforms? Christianity?
4. What seems to be the significance of these movements?
5. What religion do we study to-day?

### QUESTIONS ON THE LESSON.

1. With what particular points of Buddhism does the lesson deal? (Note 1.)

2. For what is the sixth century B. C. remarkable? (Note 2.)

3. Sketch the life of Gautama.

4. What relation do Hinduism and Buddhism respectively bear to Brahmanism? (Note 3.)

5. What was the condition of Brahmanism in Gautama's day?



6. Did Gautama intend to establish a new religion?
7. At what points did he take issue with Brahmanism?
8. Upon what principle, as formulated by Gautama, was Buddhism based? (Note 4.)
9. What is the Buddhist doctrine of God? of the human soul?
10. What is the Buddhist theory of prayer?
11. What is the doctrine of illusion? of Karma? of Nirvana?
12. How does modern Buddhism differ from the teachings of Gautama? (Note 5.)
13. What is meant by "merit"?
14. Mention some worthy elements of Buddhism. (Note 6.)
15. In what features is Christianity superior to Buddhism?

### QUESTIONS FOR DISCUSSION.

1. At what points would you criticise Gautama's modification of Brahmanism? 2. Is it a good philosophy which would extinguish pain and sorrow by extinguishing desire? why? 3. What are some of the self-contradictions of Buddhism? 4. Which would you rather be, a typical Hindu or a typical Buddhist? why? 5. Which would be the more easily won to Christianity and why—a Buddhist or a Hindu?

**Mission Gem.** "Those who recognize that moral and spiritual forces ultimately rule the world will increasingly feel that the West owes it to the ancient East to pay back a part of its age-long debt by helping to lay deep the foundation of an Oriental Christian civilization."—*Arthur H. Smith.*

**Personal Thought.** The truly heroic and noble spirit in which Gautama turned away from unlimited self-gratification to the service of his fellow men should cause to blush with shame many who profess the name of Christ but who know nothing of the practice of self-sacrifice. Have I yet learned how to say,

"Go, then, earthly fame and treasure;  
Come, disaster, scorn and pain!  
In Thy service pain is pleasure,  
With Thy favor loss is gain?"

## Lesson 5. A CHINESE PHILOSOPHER AND HIS WORK. Lao Tzu and Taoism.

Scripture Reading: A Hebrew Philosopher on Wisdom. Job 28:12-28.

**Note 1. Object of the Lesson.** To sketch the origin and nature of Taoism, its later degeneration and present corruption, and to contrast the present system with the teachings and practice of Christianity.

### THE LESSON UNFOLDED.

**Note 2. Origin and Nature of Taoism.** Taoism takes its name from the fact that its founder, Lao Tzu, taught the philosophy of Tao. Who or what Tao is, it is difficult to say, as the term has been used in so many senses that no one English word satisfactorily interprets it. The word nature, however, understanding by this the force which lies back of all change and development, comes fairly near Lao Tzu's idea when he used the word Tao. Tao, as he conceived it, was a vague, impersonal, all-pervasive force, accomplishing its universal mission, yet itself inactive. "Tao is eternally inactive, and yet it leaves

nothing undone," said Lao Tzu. In another aspect Tao is regarded as equivalent to virtue, the principle of morality.

The background of Taoism is to be found in the folk-lore of the Chinese nation long before the day of Lao Tzu. Belief in the existence of one supreme spiritual being, in the ancestral spirit world, in innumerable superstitions, and that the government and order of the terrestrial empire was exactly patterned after that of the celestial empire—this was the earlier belief upon which Lao Tzu built his philosophy. He did not intend to destroy what he had already found; he endeavored to understand and explain it. He seems to have added nothing to the general fund of exact knowledge; his utterances, instead of being scientific statements, read like selections from the later Hebrew Wisdom writers.

The founder of Taoism was probably born about 600 B. C. Little is known of him, though tradition affirms that at one time he met Confucius. Neither of the men seems to have understood or appreciated the other. From one of his writings it would appear that Lao Tzu lived to be an old man with but little to give him comfort in his advanced age. "Other men have plenty," said he, "while I alone seem to have lost all. Other men are full of light, I alone seem to be in darkness. Other men are alert, I alone am listless. I am unsettled as the ocean, drifting as though I had no stopping place." The uncertainty which clings about the facts of Lao Tzu's life attaches also to his alleged writings. Few are known to be authentic, many are thought to have been written after his day. One of the best attested is the *Tao Teh King*, a little book less than twice as long as the Sermon on the Mount. Many of the aphorisms in this work strike a high moral note, and the injunction, "Requite hatred with goodness," reveals Lao Tzu's true nobility of spirit.

Taoism in its early form was an attempt to understand the great Unseen, and to apply the laws of nature to personal conduct. Lao Tzu explained every natural phenomenon by the simple assertion, "It is Tao." Moreover, inasmuch as Tao ordered the processes of nature without noticeable exertion, so in like manner, thought Lao Tzu, it should be possible for man to accomplish his ends without activity or exertion. Hence, "Practise inaction, occupy yourself with doing nothing," he said. "Leave all things to take their natural course, and do not interfere." This conception of Tao robbed the native Chinese faith of its earlier idea of a supreme personal ruler, and inculcated a paralyzing doctrine of inaction. Its lack of definite religious content provided, as it were, an empty temple to be filled with such gods as popular imagination might create.

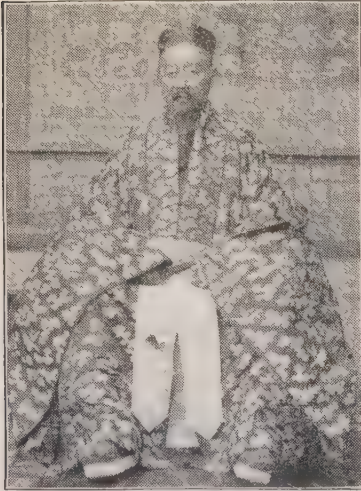
**Note 3. The Decay and Corruption of Taoism.** Lao Tzu's philosophy contained nothing that could satisfy the cravings of the human heart. It had nothing to worship, no recognition of sin, no place for spiritual exercises. A handful of scholars who professed to follow the way which Lao Tzu had pointed out finally became an elect class and developed into the Taoist priesthood.

The advent of Buddhism into China in the third century B. C. had a profound influence on Taoism. At first the conflict between the two religions was sharp and severe, leading the priests of both systems, in their zeal for converts, to an exchange of practices. From Buddhism the Taoist priests learned the deceptions of priestcraft, and the ritual of worship; they copied the prayers for the dead and established nunneries; they appropriated the Buddhist hell and invented a trinity. Taoism thus copied the worst features of Buddhism, only modifying them to the extent of making them vastly worse than before their adoption. It therefore manifests many points of likeness to Buddhism. It has multiplied the native superstitions of the people, and has distorted every worthy element which the system originally may have possessed. It is the most demoralizing force in the Empire.

To-day Taoism and Buddhism have settled down to a mutual indifference, being in many respects so nearly alike that only an expert can distinguish between them. The most obvious distinction between the priests is the yellow robe of the Buddhist and the blue robe of the Taoist. Buddhism has no connection with the Chinese government, but Taoism is the governmental religion of the Empire. The gods of Taoism are for the most part state gods, and are actually appointed by the emperor in connection with Pope Chang, for the supposed parallelism between the Empire of Heaven and the Empire of Earth (see Note 2) makes it necessary, when changes occur in the earthly seats of honor, to make similar changes in the heavenly.

**Note 4. The Priesthood, Idolatry and Superstition.** The Taoist priesthood consists of two branches, the clerical and the lay. The clerical priests are supposed to be celibate, but it is a notorious fact that the pope is "plentifully married." The cleric lives on the temple endowments and on fees for funeral services and prayers for the dead. He professes to be a mediator between the gods and men. The lay priest may take a wife or not at will—most of them are married, wear the clothes of an ordinary citizen and abide at home. They live by the practice of sooth-saying, and ministering to the innumerable superstitions of the masses. If a man desires good luck or a blessing he goes to the lay priest. If he wants his neighbor cursed, he can hire the lay priest to do it. The lay priest is an impostor.

The idolatry of Taoism is the most extensive in China. Buddhism has upwards of a score of popular deities, but Taoism boasts its thousands. Every official of the Chinese Empire is duplicated in the spiritual host. Over 1600 towns and cities have their local gods. Each star of the sky has its particular god, and the picture of the Three Stars, *Happiness, Office and Age*, is worshiped in upwards of 100,000 homes. The Taoist system of idolatry is carried into the fairyland region of gnomes, nymphs and genii. These creatures of nook and dell are supposed to be subject to control through mystic formulas, charms, and incantations.



A Taoist Priest.

The rat is representative of the god of wealth.

The superstitions of the Taoist come to light in a thousand activities of the daily life. There is no religion which harbors more vain fancies, or generates and nourishes more senseless superstitions.

If the priests are running short of supplies, they only have to think up some dream, some apparition, some newly revealed injunction, which they impart to the populace, and at once fresh supplies are forthcoming. Demons are everywhere, and to make their travel difficult is one of the chief concerns of the people. Hence passageways are invariably crooked. Open doors have screens placed before them necessitating a turn to the right or to the left. As the spirits are supposed by preference to travel only in straight and broad paths, the streets, lanes, and halls always contain angles and curves. The houses on the same street never present a straight front, but some of the houses are set in while others are set out. This is done to make trouble for the spirits.

**Note 5. The Taoist Hell.** Taoism may be said to possess no heaven. It is but natural that a religion in which the most commonly recognized spirits are demons, and in which the public worship of the devil forms one of the greatest religious ceremonies of the year, should develop an abnormal interest in hell and virtually lose sight of heaven.



Descriptions of this Taoist region outrank any other descriptions of hell the world has ever heard. The tortures inflicted upon the unfortunates are for the most part too horrible to be mentioned. Extracting the nails with pincers, scratching the heart or the liver, chopping the body into mincemeat suggest a few of the more lenient penalties.

**Note 6. Contrast between Taoism and Christianity.** It would scarcely seem necessary after what has been said to contrast Taoism with Christianity. Taoism is wholly evil. Its priesthood, mostly wretched opium smokers, is corrupt to the core. Their chief occupation is misleading and deluding their fellow men. To-day Taoism contains little else than demonology, witchcraft, superstition, spirit-worship, and an extensive use of charms, mystic incantations, and cursings. It has thoroughly debased society and well-nigh obliterated the divine image in the soul of man. Arm in arm, Buddhism and Taoism stand astride China's road to progress. The Gospel, with its message of a personal Saviour, with a heaven of eternal happiness, with release from the fearful bondage of sin here and now, with its glowing testimony to the divine Fatherhood and God's personal care for His creatures—this is the only healing remedy that can be effectually applied to the gnawing cancer of Taoism.

#### ADDITIONAL READING REFERENCES.

(1) The Taoist pope. *Religions of Mission Fields*, pp. 176-178.  
(2) Superstition in Taoism. Soothill: *Typical Mission in China*, pp. 262-270. (3) Taoism and Buddhism. Giles: *Religions of Ancient China*, pp. 63-65. (4) Purgatory and hell of Taoism. Legge: *The Religions of China*, pp. 189-196, and Giles: *Strange Stories from a Chinese Studio*, vol. ii, Appendix, A. (5) Specimens of Taoist literature. Giles: *The Sayings of Lao Tzu*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the relation of Buddhism to Hinduism?
2. At what points does Buddhism differ radically from Hinduism?
3. At what points is Buddhism like Hinduism?
4. What are the fundamental weaknesses of Buddhism?
5. Contrast Buddhism with Christianity.
6. State the subject of to-day's lesson. Its object.

#### QUESTIONS ON THE LESSON.

1. How did the term "Taoism" arise? (Note 2.)

2. What is meant by " Tao "?
3. Upon what foundation does Taoism rest?
4. Tell what you can of the founder of Taoism.
5. What was the twofold aim of original Taoism?
6. How has Taoism been corrupted by Buddhism? (Note 3.)
7. What is the relation of Taoism to the government?
8. Characterize the Taoist priesthood of to-day. (Note 4.)
9. Describe the idolatry of Taoism.
10. What place does superstition hold in Taoism? Illustrate.
11. What is the Taoist's general conception of the hereafter? (Note 5.)

12. State some defects of Taoism. (Note 6.)

13. In what respects would Christianity prove an effective remedy for the evils of Taoism?

### QUESTIONS FOR DISCUSSION.

1. Where was the insufficiency of Lao Tzu's teaching? 2. What does the historical development of Taoism teach with regard to the naïve religious temper of the Chinese? 3. What is there in Christianity which gives its moral code an efficiency above that of the moral code of Lao Tzu? 4. What is there about Taoism that gives it its phenomenal hold upon the Chinese heart? 5. Would you regard the Taoist conception of hell as a redeeming feature of the belief? Why? 6. How might Christianity be effectively presented to a Taoist?

**Mission Gem.** "Is not the prime defect their ignorance of God, the Creator, the Father, Saviour? How can men who know not God know their own destiny, and how to be saved from sin?"—*John H. DeForest.*

**Personal Thought.** In Taoism it is practically impossible to discover one element of good. Such an observation naturally leads me to consider the excellencies of my own faith. Instead of feeding my pride on such a consideration, however, might I not pause to think of how untrue I am to the faith I profess? The Taoist professes to believe that the issues of his life are in the hands of demons, and he acts in keeping with his profession. I profess to believe that a kind heavenly Father is interested in my welfare and that I can trust Him always. Yet how often my fear or my conduct belies my profession!

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## Lesson 6. CONFUCIUS AND HIS FOLLOWERS. A Religion of Ethics.

Scripture Reading : The Higher Kinship. 1 Jo. 3 : 1-11.

**Note 1. Object of the Lesson.** To sketch the life and teachings of Confucius, to show the fruits of modern Confucianism in the life of the Chinese people, and to contrast the ethical system of Confucius with the spiritual teachings of Christ.

### THE LESSON UNFOLDED.

**Note 2. The Career of Confucius.** The story of the life of Confucius is tinged with pathos. Born in the year 551 B. C., into a family possessing one of the finest lineages in all China, he followed Lao

Tzu by a few decades and was contemporary with Gautama. When he was only three years of age his father died and left wife and children in comparative poverty. During his early boyhood, Confucius, through force of circumstances, learned many of the arts of his people. His mind, by nature quick, readily absorbed all knowledge with which it was brought into contact, and at fifteen years of age he seems definitely to have made up his mind to spend much of his time as a student and teacher. At nineteen, he married and earned a livelihood as caretaker of parks and herds. In this humble capacity he maintained a characteristic frame of mind, saying that menial service was welcome to him in his poverty, and that he cared less for money than for the honor of discharging his duties with efficiency. When he was twenty-two he began his career as a teacher. About this time his mother died and for a while Confucius was inconsolable. More than two years passed before he resumed his customary life, and the lute, upon which he had once delighted to play, he could bring himself only with the greatest difficulty to touch once more. Henceforth he seems to have given himself entirely to teaching, spending much of his time for the next ten or twelve years wandering about and gathering disciples wherever he went. When he was fifty years of age, Confucius entered government employ in the province of Lu, and soon gave such evidence of his ability as a statesman that he was made minister of crime. It is said that almost immediately crime ceased. His principle of government was based upon what he termed "the rectification of names," by which he meant that when a ruler was ruler and a subject was subject, when a father was father and a son was son, the problem of authority and of government would be at an end. But the work of Confucius as a public official was of short duration, owing to the lawlessness of the reigning emperor, and once again he took up his wanderings. He did not return to the province of Lu till he was sixty-nine years of age. By that time his wife had long since been dead, and his son died the following year. Only four years of life remained to him, but ere these passed his two favorite disciples laid aside the affairs of this world. The heart of ancient China's noblest son was heavy with the sadness of disappointed hopes; the messenger of sorrow had visited him, and had left only bitterness behind. When death came it found him a lonely, disheartened man. Without a prayer and with no anticipations concerning a future life, Confucius entered what was for him the Great Unknown. Yet there can be no question as to the nobility of the man. In an age of great corruption he led a life of singular sweetness and purity.

**Note 3. The Ethical Principles of Confucius.** The teachings of

Confucius did not gain popularity by reason of their novelty, for in most part what Confucius had to say had already been said, and was, at the time, generally believed in. The genius of Confucius lay in his ability to re-state, in strikingly epigrammatic form, numerous popular truths, while his easy familiarity with the literature of the empire won him wide repute. His ethical teachings, like those of Lao Tzu (Notes 2 and 3, Lesson 5), rest on the ancient conception of the Chinese people that the earth (*i. e.*, the Chinese empire) is the exact counterpart of heaven. Hence no alterations could be made in the general scheme of government, for the emperor on earth was the counterpart of the emperor in heaven, and the royal court of earth was duplicate of the royal court in heaven. The earthly order was, therefore, right and fixed. Confucius conceived of this order as involving "the five relationships," *viz.*, the relationship of ruler and subject, husband and wife, father and son, elder and younger brother, friend and friend. The first four of these relationships should be marked, on the part of the superior person, by righteousness and benevolence; and on the part of the inferior person, by righteousness and sincerity. The pursuit of virtue should constitute the bond and motive of friendship. With these principles actuating all members of human society a perfect order would at once be established. This teaching of Confucius was pertinent to the state of society in his day, when lawlessness and discontent reigned. The alleviation of these conditions was the task to which he gave his life. A profound sympathy with men constantly impelled him. Confucius felt that he had sounded the depths of wisdom, and that if rulers would but adopt his principles the people would be reformed.

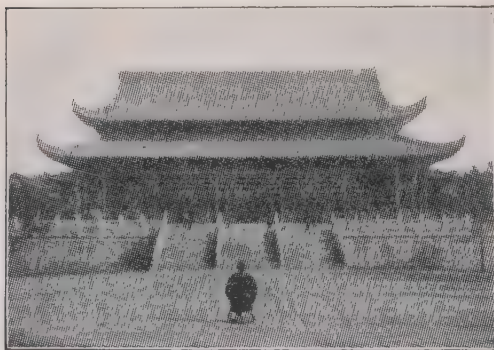
**Note 4. Confucianism as a Religion.** What there was of a religious nature in the teachings of Confucius grew naturally out of his ethical system. Indeed, so closely are these teachings allied with ethics and so little do they partake of a religious nature that many writers on Confucianism have denied that it could properly be regarded as a religion. Perhaps it would be more just to say that while Confucius taught a system of ethics, some of the teachings, combined with the reverential homage paid to the spirit of the departed sage by his followers, afford sufficient justification to those who regard Confucianism as a religion. As a matter of fact, however, Confucius did not even pretend to be a religious teacher.

Before Confucius' time the religion of the country was a vague monotheism, but, by virtue of the mediatorial office of the emperor, the common people had no religious rites to perform before the Supreme Ruler. Ancestor worship, also, had long been established,



and all Confucius did in regard to that custom was to codify the rules pertaining to the rites connected therewith. Three features of Confucianism as a religion are its teachings concerning the importance of worship, the nature of man, and the place of law.

(1) *The importance of worship.* The worship of Heaven and the worship of Earth is regarded as so important that only the emperor can perform each ceremony once a year, the former during the winter solstice and the latter during the summer solstice. The worship of Heaven he performs in the Imperial Temple of Heaven, in the southern city of Peking. "There, at midnight, after three nominal days of fasting and prayer, he ascends the majestic three-tiered circular altar of white marble, which stands under the azure heavens in the center of its immense park. Before the tablet of Shang Ti (Emperor of Heaven) he bows in worship, and in addition to oblations of silk, grain, jade, sheep, pigs and other small animals, he offers up a burnt offering of a whole bullock—entire and without blemish." The ceremony is one of unusual solemnity, and is performed in behalf of the people. As the worship of the emperor in heaven is carried on by the emperor on earth, so the worship of lesser spirits in heaven is carried on by the minor officials on earth. Finally, all the host of heavenly spirits, the



Confucian Temple and Worshiper.

shades of the departed, are worshiped by all the host of men on earth, and ancestor worship is seen to be directly related to the emperor's worship of Heaven and dependent upon the Chinese parallelism of thought between heaven, and earth. There is but one Temple of Heaven.

Other temples, while not numerous, are erected to the spirits of famous warriors, rulers, and scholars. Most cities, throughout China, have a temple to Confucius, and Li Hung Chang has several public memorial halls erected in places where he held office. Be it said to the credit of the Chinese that priestcraft has never been native to their religious temper. It was introduced into China by Buddhism,

was copied by Taoism, but to this day has not found its way into Confucianism.

(2) *The nature of man.* Confucius held that man's nature is good, and if allowed to express itself freely will lead invariably to right conduct. This erroneous conclusion, like that concerning the nature of worship, was deduced by analogy, this time between natural law and moral law. Just as truly as natural law works out an orderliness in the physical universe, so the moral law within man, if left to itself, will work out a moral orderliness in the social and civic relations of men. It is in this connection that Confucius laid down the ethical law of the five relationships mentioned above.

(3) *The place of law.* While Confucius seems to have been able to state a broad principle in but few words, he has burdened his entire system with a multitude of detailed laws concerning the rites and ceremonies of worship. Like the scribes and Pharisees of Christ's day he buried the spirit of religion beneath the accumulated rubbish of ritual and made the keeping of the law the great moral obligation of life. The difference between Christ and Confucius in the enunciation of the Golden Rule lay not so much in the verbal expression of the rule as in the fact that with Confucius the rule was in itself the important thing, while with Christ it was merely incidental to a vastly larger program of love.

**Note 5. The Actual Fruit of Confucianism.** The saying of Confucius that "the best thing to do with the spirits is to appease them and keep them at a distance," added to his disinclination to discuss religious matters, has probably operated in a large measure to lessen the importance of religion in the estimation of the Chinese people. On the analogy between heaven and earth is based all opposition to advancement, and the emphasis placed upon ancestor worship creates the feeling that all that is best lies hidden in a distant past. A petrified civilization is the child of Confucianism. The future is hopeless either here or hereafter. It is a noteworthy fact that suicide is more common in China than in any other land. In short, Confucianism lacks moral force, and such right conduct as its adherents may exemplify arises "less from glad conformity to inner law, than from compulsion of outer circumstances." Confucianism "is the great historic illustration of the failure of a human ethical code, with no acknowledged sovereignty back of it, no constraining love in it, interpreted and applied by the imperfect wisdom and the moral weakness of man."

**Note 6. Confucianism and Christianity Contrasted.** Confucianism separates man from the Eternal, provides its adherents with no per-

manent motives to pure and holy living, robs the future of all its glory of unspoken possibilities, and shrouds the present in gloom and darkness. In sharp contrast to these features of Confucianism, Christianity brings the Eternal near to all men, inspires its adherents with permanent motives to righteousness and holiness, fills the future with hope, and so reinterprets the meaning of the present as to make life supremely worth the living. Only Christianity can provide China with a full measure of that spiritual life and warmth which is so noticeably lacking in all of the three great religious systems of the vast empire.

#### ADDITIONAL READING REFERENCES.

(1) Life of Confucius. Clarke: *Ten Great Religions*, vol. i, pp. 44-52. (2) Confucianism as a system of worship. *Religions of Mission Fields*, pp. 192-208. (3) Worship in the Temple of Heaven. DuBose: *The Dragon, Image, and Demon*, ch. iv. (4) Confucianism's contribution to society. Dennis: *Christian Missions and Social Progress*, vol. i, pp. 385-387.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Who was Lao Tzu? 2. What relation does he bear to Taoism? 3. What are the chief characteristics of modern Taoist worship? 4. What is the character of the Taoist priesthood? 5. What is the relation between Buddhism and Taoism? 6. State the subject of the present lesson; its object.

#### QUESTIONS ON THE LESSON.

1. What were the circumstances of Confucius' early life? (Note 2.)
2. To what work did he devote the best of his years?
3. What was his career in official circles?
4. What was it that made his teaching popular? (Note 3.)

5. What was the Chinese conception of the relation of heaven and earth?

6. How did this affect Confucius' teaching?

7. Name the "five relationships" and state Confucius' conception of their bearing upon government and society.

8. What was Confucius' attitude toward the social conditions of his day?

9. What was the attitude of Confucius toward religion? (Note 4.)

10. In Confucianism, what place does worship hold?

11. How does Confucianism regard the nature of man? of the moral law?

12. What emphasis does it place upon "works of righteousness"?

13. Mention some of the fruits of Confucianism. (Note 5.)

14. What are some of the contrasts between Confucianism and Christianity? (Note 6.)

### QUESTIONS FOR DISCUSSION.

1. From what possible corruptions has Confucianism remained remarkably free? Why? 2. How has ancestor worship worked out for good? for ill? 3. What points of contact could you find with a Confucianist? 4. Which of the commandments would be a good text for a sermon to Confucianists? Why? 5. Contrast Hinduism with Confucianism. 6. Which religion, Confucianism or Taoism, is the more spiritual? which the more practical? which the more satisfying to the human heart? which the better for social welfare?

**Mission Gem.** "I admire and reverence those devoted men and women [the missionaries], and I regard them as taking to China precisely the commodities of which she stands most in need, namely, a spiritual religion and a morality based on the fear of God and the love of man."—*Sir Edwin Arnold*.

**Personal Thought.** The ethical system organized by Confucius was fashioned by a profound understanding of human nature. But its failure to make adequate provision for the spiritual needs of man rendered the system impotent as an agency for the cultivation of righteousness. Yet how many are to-day making the same mistake of supposing ethics to possess the efficacy of religion! Am I endeavoring to satisfy myself with a moral code in lieu of a religious faith?

## Lesson 7. SHINTOISM, THE NATIVE RELIGION OF JAPAN. Its Influence in the Sunrise Kingdom.

Scripture Reading: The Missionary Enterprise in the Model Prayer. Mt. 6:5-15.

**Note 1. Object of the Lesson.** To show some of the leading characteristics of Shinto worship, its strength and its weaknesses, and the moral effect produced on its followers.

### THE LESSON UNFOLDED.

**Note 2. The Nature and Development of Shintoism.** Shintoism, or Shinto, which means "the way of the gods," has been from time immemorial the national religion of the Japanese, and has never spread beyond the confines of the Island Kingdom. It is a religion without a dogma unless we regard as its creed the general injunction "follow your own natural impulses, and obey the laws of the state." Compare this with Confucianism [Lesson 6, Note 4, (2)]. The sacred books of the religion, consisting mainly of mythical stories, are known to date from the eighth century of the present era, but the origin of Shintoism is lost in a distant past. There is now little doubt that in its earliest form it was pure nature-worship (see Glossary) in which the sun goddess Amaterasu was accorded first place among the di-



vinities. Under Chinese influence, the Shintoists adopted ancestor worship, and the Japanese Mikado ultimately came to be regarded as directly descended from Amaterasu. The Japanese proudly claim that their imperial family runs back in an unbroken line to its beginning more than 2,500 years ago. Throughout this period the Mikado has been an object of divine worship, too sacred for ordinary men to behold. The fact that religion and the state are so closely blended, has quickened patriotism and repeatedly preserved the country from revolution. Until recently Shintoism has retained a strong hold upon the Japanese, but to-day it is the most decadent of all the great religions.

**Note 3. Objects of Shinto Worship.** Shintoism is still primarily a nature religion, and in its belief that natural objects are abodes of deity it approaches Taoism. The most commonly worshiped object in pure Shintoism, next to the sun, is the moon. Then one earthly object after another—mountains, hills, streams, lakes, trees—until the system is said to include eight million gods, *i. e.*, it becomes thoroughly pantheistic. Anything within the whole realm of physical creation may become a proper object of worship. In the ancestor worship of Shintoism there is a close approximation to the ancestor worship of Confucianism. With the deification of the Mikado there arose a like deification of the spirits of sages, heroes and ancestors. Through hero worship the people have learned something of national history, and the numerous pictures of battle scenes and heroic deeds, invariably found at the hero shrines, have helped to nourish the sense of patriotism. At other shrines pictures representing the nature deities to whom the shrine is erected are crudely daubed over the door or lattice work. The fox shrine is very common. By some persons these pictures have been regarded as objects of Shinto worship. But, as a matter of fact, though Shintoism has fallen into much corruption along other lines, it never has adopted idolatry. Of the ancient system modern Shintoism preserves little beyond a superstitious worship of the spirits of ancestors, minor nature deities, and the more general worship of local patron deities.

**Note 4. Shinto Shrines and Ceremonies.** Shintoism has no temples. As there is no preaching and no doctrine to be taught, there is no need of an auditorium or assembly hall. The grove or court in which the shrine is usually located provides ample space for the worshippers. The shrine is a simple, houselike structure, usually twelve to eighteen feet in length and width, made of plain, unpainted wood, and shingled or thatched with bark. It has an opening in the front, and is

entered only by the priest. The altar within the shrine, which may be partially seen through the opening, is supposed to contain three sacred objects—a sword, a crystal, and a mirror. Yet it is said that only one out of the 58,070 public shrines in the kingdom possesses all three. Nothing but the mirror is to be seen by the worshiper, and even this object is frequently wanting in the altar equipment. Its purpose seems originally to have been "to bring the worshiper face to face with himself," *i. e.*, to aid in a self-examination and thereby induce a desire to live a better life. The worshipers approach the shrine individually, ring the bell, clap the hands and perform acts of devotion. These acts include obeisances, prayers, and the leaving of some sacrificial food-stuff before the shrine.

In connection with the shrine, two other religious structures should be mentioned, *viz.*, the *tori-i*, or gateway to the shrine, and the *shokon*,



A *Tori-i*, or Shrine Gateway, Japan.

In its simplest form the *tori-i* consists of two uprights, usually tree trunks, joined by two overhanging crosspieces. The original form has given way in many instances to artistic structures which, however, preserve the primitive outline.

a memorial monument. The *tori-i* is usually found in close proximity to the place of worship, and generally before an approach to the shrine or erected at the foot of a long flight of steps leading up to the sacred precincts. While not regarded as places of worship, they are looked upon as pieces of sacred architecture, and successfully to toss up a

stone on the top of a *tori-i* is an assurance of good luck. The *shokon* is a monument erected to soldiers who have died in battle, the spirits of whom are supposed to gather about the structure. This memorial is sometimes a simple stone monolith, sometimes a more ornate bronze or granite monument in connection with which is a small memorial shrine, called a *shokon-sha*. When memorial services in honor of the dead are held, voluntary offerings of fruits, meats, vegetables and drink are placed before the shrine, and Shinto priests intone the memorial service, while the attending generals, civil officials, relatives of the dead, and populace, make numerous salutes and bows in token of their reverence for the departed.

**Note 5. The Influence of Progressive Learning upon Shinto Worship.** Advanced learning has radically changed the attitude of a large proportion of the Japanese toward Shintoism. Thirty years ago the worship of the rising sun was well-nigh universal throughout the empire; to-day it is scarcely practised at all, this change being directly traceable to the spread of geographical and astronomical knowledge. Were an official to be asked if the service before a *shokonsha* were religious, he would reply, "No, it is our way of paying respect to our dead, much as you hold memorial services in commemoration of those who fell in your civil war." When a missionary asked a high Japanese official how the emperor was to be regarded, the prompt reply was, "He is a man, not a god." The present government appropriations to several Shinto shrines are for the preservation of these shrines merely as historic monuments. The conductors of the great Ise Shrine, the headquarters of Shintoism, seeing that their cult "could not successfully compete with real religion, have converted it into a purely secular organization, whose main business it is to nourish the spirit of reverent patriotism."

While it thus appears that Shintoism is not now generally regarded as a religion by the educated Japanese, it is nevertheless true that among the uneducated people, and in the interior towns and villages, this ancient religion has by no means lost its hold upon the children of Nippon. The great majority of the homes of the common people have their god shelves containing the *tori-i* and shrines before which ceremonies of worship are carried on, incense is burned and prayers are offered. The object of the worship may be one of the numerous nature deities, or the spirit of an immediate ancestor, or of a brother or son killed on the field of battle.

**Note 6. The Evil and the Good of Shintoism.** (1) *The evil of Shintoism.* The evil of Shintoism appears in the vast number of superstitions to which it gives rise. There are gods of every known fortune or misfortune, of weather, of health, of disease, of business, and of personal character and ability. The aid of these is constantly sought, and the use of charms is extensively practised. The merchant prays to the god of wealth for a fortune; the soldier wears a charm to protect him from foreign bullets.

More ominous, however, than superstition, is the immorality incident to the old-time worship of the life-giving gods. Let the student of Oriental religions remember that the two great questions of the race are "Whence?" and "Whither?" In the endeavor of the ancients to answer the former, the life-giving principle became associated with the religious thought. Even the Christian conception of the

sacredness of marriage exhibits a survival of the tendency to associate the mystery of life with the religious impulse. While undoubtedly the worship of the life-giving gods was originally carried on by persons whose innocence and sincerity were beyond question, they nevertheless gave rise to so dangerous a state of immorality that the government sought to suppress the worship, not entirely with success. But to-day the language and literature of Japan, now that the religious element has been removed from old forms and objects of worship, presents much that is disgusting and obscene. Practices once preserved from indecency by religious considerations have now degenerated into national vice.

(2) *The good of Shintoism*. Shintoism in its pure form, though lacking moral and doctrinal codes, is not burdened with priestcraft. Nor in all its complex system of nature worship, pantheism and hero worship, has Shintoism ever fallen into the general practice of idolatry. The one ethical element in Shintoism is purity. Of the three sacred objects (Note 4), the crystal typifies this characteristic, and the one outstanding prayer of the Shintoist before the shrine is, "Cleanse me! Cleanse me!" The only sin known to Shintoism is uncleanness or impurity, and the only impurity is ceremonial defilement. Though so narrow a conception of purity has brought much evil, yet out of this feature of Shintoism has grown that national trait which has made the Japanese people proverbial for cleanliness and neatness. So true is this, and so powerful has been the influence for cleanliness that Shintoism was purged of its immodest features by Imperial edict. The emperor worship of Shintoism has given rise to a spirit of most loyal patriotism, of unparalleled bravery on the field of battle, and of utmost respect for government. In the Russo-Japanese war men gave themselves to death in utter abandon. The worship of ancestors has preserved the institution of the family from disintegration, while at the same time it has prepared the way for the Christian doctrine of immortality.

#### ADDITIONAL READING REFERENCES.

(1) Sacred writings of Shintoism—the *Kojiki* and the *Nihongi*. Chamberlain: *Kojiki* (a trans.). Aston: *Nihongi* (a trans.). Knox: *Development of Religion in Japan*, Lect. ii. (2) Shinto worship and ceremony. Aston: *Shinto*, chs. vi and vii. (3) Emphasis on cleanliness. Griffis: *Dux Christus*, pp. 110-112. *The Religions of Japan*, pp. 84-86. (4) The influence of Buddhism upon Shintoism. Bliss: *Encyc. of Missions*, art. "Shintoism."

**REVIEW AND PRELIMINARY QUESTIONS.**

1. Who was Confucius, and when did he live? 2. To what extent did religious considerations enter into his work? 3. What was the underlying principle of the Confucian ethics? 4. What weaknesses attach to Confucianism? what creditable features? 5. What is the subject of the present study? its object?

**QUESTIONS ON THE LESSON.**

1. What is the meaning of the word "Shinto"? (Note 2.)

2. Tell what you can of early Shintoism.

3. What effect did the commingling of religious and political considerations have upon the Japanese?

4. To what extent do we find nature-worship in Shintoism? (Note 3.)

5. How do hero and ancestor worship enter into Shintoism?

6. Describe a Shinto shrine. (Note 4.)

7. What objects are supposed to rest on a Shinto altar?

8. How does a Shintoist worship?



9. What is a *tori-i*? a *shokon*?

10. State what influence modern learning has had upon Shinto worship. (Note 5.)

11. What is the present status of Shintoism?

12. What evils arise out of Shintoism? (Note 6.)

13. From what common features of Oriental religions is Shintoism free?

14. What points of contact with Christianity has Shintoism?

### QUESTIONS FOR DISCUSSION.

1. What likenesses and differences do you see between Shintoism and Confucianism? 2. To what extent would a good citizen be a Shintoist? 3. To what extent does the Mosaic precept, "Honor thy father and thy mother," approach the ancestor worship of the Japanese? 4. If you were in Japan would you hesitate to take part in the memorial services to soldiers? Give the reason for your answer. 5. What ennobling elements are contained in sun worship and hero worship? 6. How would you approach a Japanese on the subject of Christianity?

**Mission Gem.** "In whatever direction we look, we can scarcely fail to find evidences of the direct or indirect influence of Christianity upon the civilization of New Japan."—*Prof. E. W. Clement.*

**Personal Thought.** The Shintoism of Japan has been pithily summarized by an American writer as "living so that our forefathers shall not be ashamed of us." The consciousness of parental regard for the acts of children may become a strong factor in the development of a noble life. "What would father think?" "What would mother say if she knew?" Ought I not to give such thoughts more frequent place in the determination of my conduct?

## Lesson 8. THE MONOTHEISM OF ISRAEL. A Study of Modern Judaism.

Scripture Reading: The Zion that Shall be. Is. ch. 35.

**Note 1. Object of the Lesson.** To sketch in brief the development, doctrinal characteristics and trend of modern Judaism, and to contrast Judaism with Christianity.

### THE LESSON UNFOLDED.

**Note 2. Development of Judaism.** The rise of Christianity did not mark the end of Judaism; but the overthrow of the Jewish state, the destruction of the Jerusalem temple, and the scattering of the Jews in the first century of our era necessitated a reorganization of Judaism and a recasting of many of its religious conceptions. In place of the temple, the synagogue became henceforth the center of the religious life. When sacrifices could not be continued, prayer took its place. The ground of pardon and atonement was shifted from the blood of bulls to personal penitence, as the prophets had for centuries demanded.

The literary activity of early Christianity finds a parallel in that of the new Judaism of the same period. For centuries the Jews had possessed practically two bodies of law, the Mosaic legislation, and the Mishna which treated of the minutiae of ritual. The Mishna, unlike the Mosaic law, had never been committed to writing, but had been handed down orally from generation to generation. After the destruction of Jerusalem and the scattering of the Jews it seemed that the time had come for putting the Mishna into written form. This task was completed by Rabbi Judah the Holy in 190 A.D. Numerous Mishna commentaries (Gemara), many of which were petty and childish, had grown up during the course of centuries and were regarded as of equal or even of greater value than the Scriptures themselves. Therefore, after Rabbi Judah had compiled the Mishna, other scholars gradually collected the Gemara. This work was completed in Babylon prior to the 6th century, and Mishna and Gemara together were called the Talmud. A third collection of Jewish sacred literature, regarded as scarcely second to the Mishna, is the Bereitha, a miscellaneous collection of religious teachings, symbols, and parables. In the 16th century Joseph Caro compiled the Shulchan Aruk (Table Prepared), a collection of the entire traditional law. Under this code four-fifths of the Jews still live. Since the scattering of the Jews and the dissolution of the Sanhedrin, Judaism has had no central authority. Its organization is strictly congregational.

**Note 3. Doctrinal Features of Judaism.** From the days of Abraham till the present the covenant idea has permeated Judaism. In this covenant Jehovah is recognized as Israel's God, and Israel as Jehovah's chosen people. The seal of the covenant is the rite of circumcision. While neither the covenant idea nor circumcision can strictly be termed a doctrine, they are both thoroughly characteristic marks of Judaism.

The principal doctrines of Judaism are: (1) *The unity of God.* Among idolatrous nations and in the midst of trinitarian neighbors, Israel has stood as an unflinching advocate of the worship of Jehovah and of Jehovah alone. Jehovah has faithfully been recognized as omnipotent, omniscient, unchanging, the one God and Lord over all, "merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7).

(2) *Sin and atonement.* Judaism regards sin as an act rather than as a state or condition of life. Hence righteousness also is an act rather than a condition. It follows that if obedience to law constitutes virtue and righteousness, then disobedience constitutes vice and sin. In this view of the nature of sin there can be no atonement such as Christian theology recognizes. "Atonement," to quote a Jewish scholar, "is reversion to obedience." Sorrow for disobedience to law and effort to live in conformity to law is the only atonement known to modern Judaism.

(3) *The Jewish conception of law.* There have always been religious teachers in Israel who have seen clearly that the spirit was of vastly greater moment than the letter, and have advocated the sacrifice of thanksgiving rather than that of bulls and goats, men who voiced the inner and deeper meaning of Judaism. Yet, in spite of this spiritual content, Judaism has practiced a legalism, an adherence to law and rite, that has well-nigh crushed out spontaneity and initiative in the religious life of its people.

(4) *The meaning of prayer.* To the Jew, prayer is an expression of submission. Christianity asserts the objective validity of prayer; Judaism does not. Indeed, it is even said that the man who prays and expects his petition to move God to a favorable answer is at once both arrogant and sinful. The ideal form of Jewish prayer is given in the Talmud: "Do Thy will in heaven above, and grant contentment of spirit to those that fear Thee below; and that which is good in Thine eyes do. Blessed art Thou, O Lord, who hearest prayer."

(5) *Eternal life.* The Jew looks upon death as merely an incident in life, and believes that in the hereafter the soul will be free to grow

and expand as it cannot here. The tendency within Judaism is to regard salvation as universal. The unrighteous will have opportunity to work out his salvation, while the righteous, whose aims and aspirations were never fully realized, will realize them in the world to come. This is all that the Jew means by future reward and punishment. It should be added that the Jew conceives of a future life as purely spiritual. While the conceptions of a bodily resurrection, and subsequent physical torture or physical pleasure, have at times found their way into Jewish theology, they have been generally rejected by the best Jewish teachers.

**Note 4. Orthodox Judaism.** Modern Judaism is divided into a number of sects, but in general it may be said that it embraces two great parties, *viz.*, the Orthodox and the Reformed. These parties differ not so much in doctrine as in practice; nor so much in practice as in spirit and attitude toward the progressive ideals of modern society. The orthodox Jews conduct their services largely according to ancient usages, though many of the rites prescribed in the law have fallen into disuse. Such changes as have found their way into Orthodox Judaism have been admitted under the compulsion of circumstances; they have never been welcomed. Extremely orthodox Jews aim to obey Mosaic and Talmudic precepts as far as social and political conditions permit.

Orthodox Judaism accepts the Old Testament as authoritative and inspired, but unfortunately many of the orthodox Jews know little of its spiritual import. The Messianic hope, if entertained at all, is commonly regarded as referring to a coming general era of righteousness, though extreme orthodoxy still holds to the belief in the personal Messiah. The orthodox Jew venerates the Talmud above all things. He holds that the oral law contained in it (see Note 2) was given to Moses on Sinai, and, being explanatory of the written law, it is regarded as of equal permanence and even superior authority. No human teacher or tribunal may abrogate or modify the least of its precepts. The reaction in recent times against this slavish adherence to outgrown belief and practices, where it has not led to a complete abandonment of religious life, has resulted in the rise of a Reformed Judaism.

**Note 5. Reformed Judaism.** Early in the last century it began to be evident to many of the Jews resident in the more progressive centers of Germany that the religion in which they had been reared was out of joint with the times in which they were living. The rabbis were wholly lacking in sympathy with the progressive spirit of the

age. Against this situation the younger generation rebelled. The laymen took the matter of reform largely into their own hands. They urged that the services be shortened, that they be conducted chiefly in the language of the country, and that a sermon be introduced into the weekly synagogue service. The liberal element in Judaism took an open stand in regard to the Talmud and the Old Testament in violent contrast to that of the conservatives. The issue between the two parties became clearly defined, conservatives holding that "every minor law codified in the *Shulchan Aruk* (Table Prepared) was of equal validity with any religious command of the Bible." To-day, many of the reformed Jews no longer look upon even the Old Testament as divinely inspired writings, but as the personal opinions of men, to be received or not according as they commend themselves to the individual judgment. Reformed Judaism advocates the simple ethical monotheism of the ancient prophets.

Perhaps the significance of the liberal movement can hardly better be illustrated than by contrasting reformed and orthodox services. Prayers are made in the vernacular, not in the Hebrew as formerly; congregational hymns and singing by mixed choirs are introduced, and the pipe organ or other instrumental music is employed, this in sharp contrast to the orthodox service, where no instrumental music is permitted; women no longer occupy a separate gallery, but are found as occupants, with the men, of the family pews; the men no longer are seen worshipping with covered heads, but with their hats removed. Instead of the "bar-mitzvah" service for boys, when they were brought into the Jewish church as "sons of the commandment," there are now confirmation services for both boys and girls; and in place of the old marriage ceremony, in which the benediction ran, "Praised be Thou, O Lord our God, who hast not made me a woman," there has been established a form in which recognition is given to the equality of woman with man.

**Note 6. The Zionist Movement.** No movement of recent years among the Jews is more worthy of note than Zionism. While this movement doubtless gains its primary significance as a political agitation, it is not without religious meaning. The aim of the movement is to purchase back the soil of Palestine until it shall once more become the national possession of the Jews. Until about a year ago Jewish purchase of Palestinian lands was prohibited under the Turkish government, but now the ban has been removed and already the greater part of Jerusalem outside the walls is in Jewish hands. Other tracts of land have been purchased, are being used as colonial sites for returning Jews, and are worked as farm-lands. In Jerusalem the



National Museum and the Bezalel Art School both stand on Jewish land. It is expected that shortly the site of Jericho, the first city to fall into the hands of ancient Israel upon entering Palestine, will once more be in the hands of Jews. It is needless to say that the Christian world is watching the movement with deep interest.

This movement is advocated by both Orthodox and Reformed Jews, though as a matter of fact it naturally makes its strongest appeal to oppressed Jews, and for the most part these are the Orthodox. Reformed Judaism, being not racial, nationalistic, nor material, but universal and spiritual, emphasizes the function of Judaism as a religion, rather than the separateness of Jews as a nation. Now while the Zionist believes in this universalistic end of the reformed Jew, he believes also that a necessary prerequisite to the universal extension of his faith is the national reorganization of Judaism and its re-establishment in Palestine. Many reformed Jews express their sympathetic interest in the movement by generous contributions to the work.

**Note 7. Judaism and Christianity.** From the foregoing description it is apparent that Judaism closely approaches Unitarianism. So far as it does so, it is open to trinitarian criticism. Furthermore, the doctrines of prayer and of the future life are not in keeping with views which Christians hold to be more in accord with Scriptural representations. But the real question between Jew and Christian to-day is the same as it was nineteen centuries ago. If Christ's words were true, and His own representations of Himself worthy of credence, then the Jew is wrong. If otherwise, then the Christian is wrong. The Christian believes in the self-revelation of Christ, and by spiritual experience has found assurance for his faith and a sufficiency for his life. Orthodox Judaism is proving its inadequacy, and Reformed Judaism tends more and more to resolve itself into a philosophical system of pure ethical Theism. There is no figure in Judaism comparable to the personal Redeemer of Christianity, and no central source of spiritual energy like the Christ of Calvary. Judaism is condemned not so much by what it has, as by what it has not. Because the Jew is always responsive to his environment, Christianity will commend itself to him most readily not by argument, never by persecution, but by its sympathy, helpfulness, kindness, and loyalty to the high religious ideals which it professes.

#### ADDITIONAL READING REFERENCES.

(1) Religious life among the lowly of Israel. Zangwill: *Children of the Ghetto* (refer to chapter headings in table of contents). (2) Selections from, and an estimate of, the Talmud. Barclay: *The Talmud*.

(3) History and aims of Zionism. Max Nordau: *Zionism*. (4) Reform movement in American Judaism. Philipson: *Reform Movement in Judaism*, ch. xii.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What religions have we thus far studied? 2. Have any of these religions employed the Bible as sacred literature? 3. What does a Shintoist worship? 4. Mention the good qualities of Shintoism.
5. At what points does it compare unfavorably with Christianity?
6. What religion do we study to-day? State the object of the lesson.

### QUESTIONS ON THE LESSON.

1. How did certain historical developments early in the first century modify Judaism? (Note 2.)

2. What are the sacred books of modern Judaism?

3. How does the organization of the Jewish church of to-day compare with that of Jesus' day?

4. Does the Jewish doctrine of sin and atonement commend itself to you? Why? (Note 3.)

5. What is the relation of law to Judaism?

6. Characterize the Jewish conception of prayer. Of eternal life.

7. State the chief differences between Orthodox and Reformed Judaism. (Note 4.)

8. What is the orthodox Jew's relative valuation of Bible and Talmud?

9. Sketch the origin of the reform movement among the Jews. (Note 5.)

10. Describe a church service of Reformed Judaism.

11. What is the significance of the Zionist movement? (Note 6.)

12. State the issue between Judaism and Christianity. (Note 7.)

13. What arguments can you advance in favor of the Christian position?

14. Yet, by what will Christianity most commend itself to the Jew?

### QUESTIONS FOR DISCUSSION.

1. Does Judaism merit sympathetic consideration by Christianity? Why? 2. What features of progressive civilization are in conflict with Orthodox Judaism? 3. Does Reformed Judaism effectually escape the difficulties of Orthodoxy? State the reasons for your answer. 4. In what respect, if any, does Judaism appear superior to Christianity? 5. What is your estimate of the future of Orthodox Judaism? of Reformed Judaism?

**Mission Gem.** "Deep underneath the rubbish which modern Judaism has heaped upon the teaching of the Old Testament, there is in very many Jewish hearts the real, deep consciousness of spiritual need and helplessness."—*Louis Meyer*.

**Personal Thought.** The Zionist movement has been regarded as a legitimate result of anti-Semitic persecutions and as a striking commentary on Christian intolerance. Practically all persecution of the Jew may be laid at the doors of Christian communities. Have I personally been guilty of unchristian thought or act toward this people? My Christ was one of them; and, for His own name's sake, shall I not esteem them as being precious in His sight?

## Lesson 9. THE PROPHET OF ALLAH. Beliefs and Fruits of Mohammedanism.

Scripture Reading: The Christian Conception of Heaven. Jo. 15:1-14.

**Note 1. Object of the Lesson.** To set forth the relation of Mohammedanism and Christianity, to contrast it with the latter faith, and to point out its significant development.

### THE LESSON UNFOLDED.

**Note 2. The Relation of Mohammedanism to Judaism and Christianity.** Mohammedanism acknowledges the authority of the Jewish Old Testament and the Christian New. By so doing it at once becomes related both to Judaism and to Christianity. This relation, moreover, is both historical and doctrinal. Historically, Mohammedanism arose as a heretical Christian sect, and for many years was classed as such by the ecclesiastical writers. There is much evidence that even Mohammed himself and his immediate followers regarded the Abyssinian Christians, who denied the Godhead of Christ, as co-religionists with themselves. Mohammed even acknowledged the unique sinlessness and deathlessness of Christ. But the Christianity acceptable to Mohammed was a Christianity completely molded after a Jewish pattern. Jesus was the Messiah of the Old Testament, but He was not the divine Son; He was a prophet but He was not a Redeemer. Mohammedanism, furthermore, approaches Judaism more closely than it approaches Christianity, in its emphasis upon the unity of God, upon the idea of a divinely chosen people, and upon the sanctity of a religious center leading to pilgrimages.

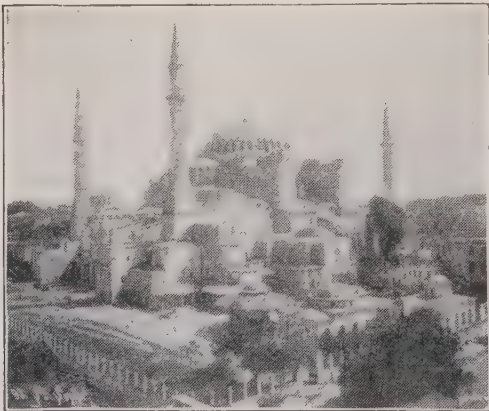
**Note 3. Mohammed, the Prophet of Allah.** Mohammed was born in the year 570 A.D. at Mecca. He came of an illustrious family and was closely related to the reigning line within the tribe, though he and his immediate family were poor and had little to do with the actual government. Until he was five years of age he was separated from his mother, according to a common custom among the Arabian tribes, and when he was six his mother died, leaving him an orphan. He was provided with a home by an influential uncle, for whom in the later years of his life he tended sheep. It is said that as a boy he was of a dreamy turn of mind, and subject to epileptic fits. His first contact with Christianity was experienced when, at the age of twelve, he accompanied his uncle on a commercial venture to Syria. The commercial life appealed to him, and at the age of twenty-five he undertook a commission for a wealthy widow, who was so pleased with the outcome of it that, though more than twice the age of Mohammed, she married him.

Mohammed's distinctly religious career opened at the age of forty, when he began to give himself up to long vigils and deep meditation. In the course of these he finally came to believe himself the divinely appointed religious leader of his people. The social life of Mohammed's day among his own people was very low. Idolatry and superstition prevailed throughout Arabia. He perceived the superiority of Judaism and Christianity over the religion of his countrymen, and on the basis of these he built his own doctrinal structure. There can be no doubt as to his sincerity. When the tribal leaders were seeking his life, his uncle pleaded with him to renounce his cause. But Mohammed replied, "Though they should set the sun on my right hand and the moon on my left to persuade me, yet while God commands me I will not renounce my purpose." Nor is it to be denied that in giving to his people a new faith Mohammed lifted them, in some respects, to a far higher plane than they had ever known before. For a period of twenty-two years with untiring zeal he gave himself to the spread of his religious ideas; during the first ten of these his incessant labors were carried on amidst bitter persecution. In the latter part of this period he had free recourse to the sword, and was guilty of a number of violations of his own laws, and even captained a group of bandits who despoiled Mecca pilgrims. Sincere religiosity on the one hand and culpable lawlessness on the other hand found equal exemplification in his character. Yet within his lifetime he exercised a profound influence upon the religious conceptions of a wild and warlike people. His religion consolidated the crude and mutually hostile tribes of the desert into the Arabian nation, which only failed to preserve its national identity when the powerful religious force which had created it drew to the standard of the crescent alien people who wrested the scepter of power from the Bedouin tribes and scattered them once more over the desert sands. At the age of sixty-two, Mohammed died at Mecca, and the room in which he breathed his last is now included within the precincts of the Great Mosque.

**Note 4. The Scriptures and Tenets of Mohammedanism.** Besides the Old and New Testaments, Mohammedanism claims a third collection of religious writings, called the Koran, and accredited with greater authority than any other sacred book. The Koran is a series of 114 unrelated chapters, each purporting to be a distinct revelation given by God to Mohammed. The orthodox view of the Koran is that it has existed from eternity in a heavenly copy, the archetype of all earthly copies, and that therefore every word of the book is inspired. Verbal inspiration is the only kind which the Mohammedans recognize.



The fundamental doctrine of Mohammedanism consists of but seven Arabic words which, translated, read: "There is no God but Allah, and Mohammed is His prophet." Five times a day this formula rings out from the minarets of every Mohammedan mosque throughout the world. "It is a battle cry and a cradle song, an exclamation of delight, and a funeral dirge." Moslem authorities summarize the seven tenets of their faith in the following creed: "I believe in God, in the Angels, in the Books, in the Apostles, in the Last Day, in the Decrees of Almighty God, both as respects good and evil, and in the Resurrection after death." With regard to God, chief emphasis is laid upon His absolute unity and omnipotence. Angels, created out of light, are very numerous and possess the power of speech and reason. They are regarded as inferior to prophets. The books referred to in the creed



Mosque of St. Sophia, Constantinople.

This building, originally a Christian church, is one of the finest specimens of Byzantine architecture. In its construction many ancient temples were ransacked for costly marbles and rare pillars. It was begun in 532, cost over five million dollars, and was converted into a Mohammedan Mosque in 1453.

are said originally to have numbered one hundred and four, of which only four remain, *viz.*, the Pentateuch of Moses, the Psalms of David, the Gospel of Christ, and the Koran of Mohammed. The Moslem believes that the books were written by one hundred and forty-four thousand prophets (apostles), of whom the Koran makes mention of twenty-eight. Six of these are the great prophets, *viz.*, Adam, Noah, Abraham,

Moses, Jesus, and Mohammed. The Last Day and the Resurrection are contemplated by the Mohammedan with intense delight, for they mark the entrance of every true Mohammedan into Paradise, which the Koran pictures as a voluptuous pleasure court, abundantly provided with pillowed couches, banqueting tables the wine of which brings no sorrow with it, and a surfeit of beautiful dark-eyed maidens. It is merely an Oriental harem of princely proportions and magnificence.

On a level with the creed of Mohammedanism are the five practical

duties imposed upon every Moslem. The first of these is the frequent repetition of the fundamental formula, "There is no God but Allah, and Mohammed is his prophet." By this means the Moslem bears outstanding testimony to his faith. The second is the reciting of stated prayers. This the faithful adherent does wherever he may be or in whatever occupation engaged. Fasting is rigorously adhered to at appointed times. Almsgiving, while theoretically without regard to the faith of the recipient, is practically confined to fellow Mohammedans. The pilgrimage to Mecca, the last of the five practical duties, must be performed by every adult Mohammedan at least once during his lifetime. He may, however, provide a substitute and himself receive the benefit of the pilgrimage. Poor Mohammedans who cannot go contribute to a common fund and send one of their number as a representative, all sharing in the merit thus derived.

**Note 5. The Growth, Importance and Aggressiveness of this Faith.**

Though the earlier years of Mohammed's propaganda were not attended with remarkable success, the latter years witnessed a marvelous spread of the new faith. In the year 628, about eighteen years after he began his religious career, he was able to gather beneath his standard but 1500 immediate adherents. Two years later he was at the head of a body of 10,000 men who entered Mecca in triumph, while in the year 632 over 40,000 followers accompanied him on his farewell pilgrimage to the holy city. From that time forward the Arabian flame of religious zeal was fanned till it assumed the proportions of a forest fire, and swept every vestige of the old faith of the desert before it. Breaking beyond the bounds of Arabia it extended its sway northward through Palestine, Syria, and Persia, and westward through Egypt and northern Africa, and from Africa, as if by magic, it leaped across the Mediterranean and found welcome soil in Spain. To-day its heavy hand lies upon the majority of the nations of the world. Its adherents number in India, over sixty millions; Africa, fifty millions; China, thirty millions; Malay archipelago, twenty-nine millions, and Russia, thirteen millions. Its followers number in all more than two hundred millions.

The importance of Mohammedanism as a world movement of to-day cannot be overestimated. Its conception of the Mohammedan adherents as God's chosen people, of the state as merely a department of the religion, and of its mission as the winning of the world—these ideas are becoming potent motive forces in the lives of thousands of Mohammedans. Sectarian lines are being wiped out in a pan-Islam movement, the ultimate force of which cannot be foretold. Mohammedan-

ism's tremendous organization is engaged in a widespread missionary endeavor. Carlyle's lecture on Mohammedanism is printed and circulated as a Mohammedan tract. These facts are interpreted by many students of the movement as an evidence of crisis. It is Mohammedanism's last attempt to gain and hold the world. It is an effort to offset the devastations which the spread of modern learning is making in its ranks. Advancement and progress are incompatible with belief in the Koran. If one comes the other must go. The genius of Mohammedanism is against the spirit of democracy, a fact which, regarded in the light of the political reforms now in progress in Turkey and Persia, means that the future of Mohammedanism will largely depend upon its attitude toward those reforms.

**Note 6. Mohammedanism and Christianity.** In several respects Mohammedanism and Christianity profess a common faith. Both are intensely hostile to idolatry, both make much of prayer, both carry on a wide missionary propaganda. Mohammedanism is the greatest temperance organization of the world. The Koran absolutely prohibits the slightest indulgence in alcoholic liquors. Public confession of the faith by a Mohammedan is in pleasing contrast to the half-hearted admissions made by many Christians. On the other hand, Mohammedanism's denial of the incarnation excludes any idea of atonement, while all sense of God's fatherly love is obliterated in the over-emphasis upon His sovereign will. This has developed a doctrine of predestination which is paralyzing to human effort. Mohammed's injunctions concerning marriage have degraded woman, while Christianity has ever sought her elevation. The contest for universal supremacy is being waged between Christianity and Mohammedanism as between no other religions. The conflict may be long, but the end is certain. The insufficiencies of the Moslem faith are enough to condemn the religion *in toto* among enlightened people, and the revolutionary nature of modern learning will surely open the doors for the entrance of Christianity. When to these considerations, however, we add that of the close approach which Mohammedanism makes at several points to Christianity, notably in the Koran's admission regarding the gospels and the person of Christ, it is impossible to doubt that the triumph must ultimately come to Him who, by a great price, has purchased a world-redemption.

#### ADDITIONAL READING REFERENCES.

(1) Mohammed and his religion. Muir: *Mahomet and Islam*. (2) Borrowed elements of Mohammedanism. Zwemer: *Islam*, chart opposite p. 86. (3) The Kaaba and its black stone. *Ibid*, pp. 111, 112.

(4) Wrongs of Mohammedan womanhood. Sommer (editor): *Our Moslem Sisters*. (5) Mohammedan fields of to-day. Several articles and editorials in *Missionary Review of the World*, October, 1909.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What are the chief divisions within modern Judaism? 2. What doctrines do all Jews accept? 3. Mention some of the chief weaknesses of Orthodox Judaism; of Reformed Judaism. 4. What needs of modern Judaism are met and overcome in Christianity? 5. What religion do we study to-day?

### QUESTIONS ON THE LESSON.

1. What is the object of the lesson? (Note 1.)
2. What is the relation of Mohammedanism to Judaism? (Note 2.)
3. At what points is Mohammedanism related to Christianity?
4. Tell what you can of Mohammed's youth. (Note 3.)
5. Sketch the religious career of Mohammed.
6. What books constitute the Scriptures of Mohammedanism? (Note 4.)
7. How was the Koran text thought to be preserved?

8. What is the fundamental declaration of the Mohammedan faith?
9. State and explain the seven tenets of Mohammedanism.
10. What are the five practical duties of every Mohammedan?
11. What can you say, in detail, of the early expansion of Mohammedanism? What, of its present status? (Note 5.)
12. In what respects would you commend Mohammedanism? For what features would you condemn it? (Notes 5, 6.)

### QUESTIONS FOR DISCUSSION.

1. Would you regard Mohammedanism as a heretical Christian sect? Why? 2. Was Mohammed primarily a statesman, an enthusiast, a prophet, or an impostor? 3. Which is the worse as a religious conception, the Taoist hell or the Mohammedan heaven? Why? 4. What importance do you attach to the missionary enterprise of Mohammedanism? 5. How does the missionary motive of Christianity compare with that of Mohammedanism? 6. What does the revival of Mohammedanism mean to Christianity?

**Mission Gem.** "I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it. . . . His kingdom fills heaven now, and will soon fill the earth."—*A Moslem Professor* in the Bokhara High School.

**Personal Thought.** Though Mohammedanism is woefully incapable of creating the best life in its adherents, the followers of the Arabian prophet manifest a striking loyalty to their faith. Their belief and their practice are in closest conformity. Am I satisfied to be less loyal to my Redeemer than the Moslem is to his prophet? Only by testimony and prayer and charity and missionary zeal shall I prove my profession.



**Lesson 10. A DEGENERATE CHRISTIANITY. Catholicism in Latin America.**

Scripture Reading: The Blind Guides. Mt. 15:3-20.

**Note 1. Object of the Lesson.** To show the leading characteristics of South American Catholicism, the respects in which it presents a degenerate type of Christianity, and the need of a higher type as the only remedy for existing evils.

**THE LESSON UNFOLDED.**

**Note 2. The Catholicism of South America.** The Roman Catholicism which was carried into South America was a product of the Dark Ages, bigoted, unrelenting, inquisitorial, accustomed to intrigue and Machiavellian statecraft, and bitterly hostile to the new knowledge which swept over Europe in the trail of the Renaissance. From such a Catholicism little good could be expected. The Roman church of the southern continent has scarcely improved with the passing years. To-day it is the object of scorn among the greater number of South Americans, and of most serious rebuke among the higher clergy of its own faith. It has been said that it were better for South America had it never heard of Jesus Christ than to have received the Romanist presentation of Him. The following features, which show the wide divergence of priest and church from spiritual rectitude, mark the Catholicism with which we have to deal as a degenerate form of Christianity.

(1) *The closed Bible.* Among the Catholics of South America the Bible is an unknown book, except as Protestant colporteurs have sold copies of the New Testament and portions of Scripture in Catholic communities. The priests generally are grossly ignorant of its contents, and never think of teaching its precepts to the people. So little does the average priest know of the Scriptures that he is commonly worsted in religious argument with Protestant colporteurs. Moreover, when the "false book," as he calls it, is circulated in his town he advises all the people not to touch it. The Protestant pastor at Chillan, Chili, says: "Neither in the open air nor alongside the Bible counter have I been able to find a single person who has ever read the Bible, or even the New Testament."

(2) *The unhallowed Sabbath.* Sunday is not only the day of worship but also the great day of pleasure in South America. All sorts of gala functions are set for Sunday. Worship in the morning at the church may be followed by attendance at a bull fight in the afternoon, without any opposition on the part of the church, or feeling of inconsistency.

(3) *Practical idolatry.* In the churches images find a large place, and are generally worshiped as the idols of India are by the devout Hindus. Many Catholics have their particular saints or patrons. A driver of a cart transported a missionary to the edge of a town and there left him, with all his belongings, explaining that his "patron would be angry" if he went any further. This practical deification of the saints is widespread.

(4) *The farce of a celibate priesthood.* It is scarcely open to question that the worst evil of South American Catholicism is the moral corruption of those to whom is entrusted the spiritual leadership of the people. Priests make little effort to hide their transgressions of the vows of chastity; priests' sons and priests' daughters are common.



Courtesy of Foreign Christian Miss. Soc.

#### Instruments of Torture.

Used by Catholic enthusiasts in seasons of penance. When secured by a Philippine missionary just after use, they were dripping with blood.

(5) *A corrupt confessional.* Such a priesthood as has just been described is incapable of conducting a pure confessional. The evil purposes served by this feature of Catholicism are notorious. Not infrequently sincere minded Catholic men, out of regard for the purity of their wives and daughters, are forced to forbid them to attend the confessional.

(6) *Gross superstitions.* The people of South America are peculiarly susceptible to superstitions. As the majority of the priests are themselves ignorant and degraded, they do not hesitate to cultivate superstitious beliefs among the people, and to use them for their own enrichment in ways that seem almost incredibly gross; such, for example, as raffling souls out of purgatory, the purchaser of the winning ticket being allowed to name the person to be released.

**Note 3. The Chilian Priesthood and Pope Leo XIII.** No more scathing rebuke has ever been administered to the South American priesthood than that contained in the reported letter of Pope Leo XIII addressed to the clergy of Chili in 1897. "In every diocese," he said, "ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon

pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied the enemies of the church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests and other clergy are never found doing service among the poor; they are never in the hospital or lazar house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . As a rule they are ever absent where human misery exists, unless paid as chaplains, or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

**Note 4. The Relation of Church to State and its Effects.** While the difference in conditions in the various South American countries makes it impossible adequately to study the continent as a whole, and while it is a fact that the great majority of the inhabitants are pagan aborigines and irreligious persons, it nevertheless remains true that Romanism has for centuries dominated the larger area of the country, and is to-day, by virtue of its intimate relations with government, as well as by its lordship over the people, far the most potent force operating throughout the continent. This power of the church affects particularly two phases of the public welfare, the government itself and public education. The relation to government tends to corruption, favoritism and injustice. The word of the resident priest is frequently stronger than that of the mayor or resident magistrate. In one instance, where Presbyterian workers were driven from the town, and their books burned, no redress was obtainable. It was later learned that the priest who had caused the hostility was himself mayor of the town.

The Roman church in South America practically controls the entire system, such as there is, of public education. The effect of their control is evident in the general hostility toward any progressive learning, in the turning of public funds to the support of parochial schools, and in the paucity of schools for even the most rudimentary education. In the year 1908, when the financial situation in the state of Rio de Janeiro was admittedly critical, the public school system was one of the first institutions to suffer, the number of schools was reduced from 1,200 to 300, and the teachers' salaries were cut in half. At the same time the native Protestant churches increased the salaries of their pastors. The present educational situation is fairly stated by Dr.

Dennis when he says: "The impulse given to the cause of education in general throughout South America by Protestant missions has been invaluable as offsetting the depressing policy of the Roman Catholic Church in hampering intellectual progress."

**Note 5. Forms of Hostility to Protestant Christianity.** This note on the lesson would gladly be omitted did a fair presentation of the South American religious situation permit. But the degree to which the Roman church carries its intolerance necessitates that at least some words be said, as well to illustrate the actual conditions of the South American field as to justify the attitude of Evangelical Christians in carrying on mission work within Catholic communities. That the situation may be fairly stated, the incidents cited herewith have been taken from the latest reports (1908) of but two out of the more than thirty societies carrying on mission work in South America. At Rancagua, Chili, attendants at Protestant services have been persecuted, thrown out of employment, and turned out of their homes. At Concepcion, Chili, persecution, attempts at violence, and threatenings from the Roman Catholic Superior are attendant circumstances of the work. The Presbyterian mission was attacked by a mob led by a Dominican friar, "who stationed himself at the door and forbade entrance under penalty of excommunication and anathema. The two helpers were dragged out into the street, thrown to the ground, trampled upon, cuffed and flogged." A letter from the Archbishop has been circulated in Bogota, Colombia, warning the people not to attend the Protestant services or to patronize the schools. From Villa Mercedes, Argentina, comes the report that "during the past three years the Roman Catholic *curé* and his assistants have been unceasing in their bitter attacks. All the arts of Jesuitical intrigue have been made use of. The priests have done their best to frighten the mothers, to intimidate the fathers, and to entice young people from us." At Quito, Ecuador, the Methodists find great difficulty in renting any place in which to hold services, as the property holders would stand in imminent peril of excommunication should they rent their premises for such unholy purposes. "They rent their houses for liquor saloons, for gambling purposes, and for immoral ends, but they could never be persuaded to rent them for the holding of Protestant services." Such instances as these could be multiplied in number, but the few here cited are sufficient to sustain the assertion that Protestant mission work in South America encounters the active hostility of the Roman Church.

**Note 6. Protestantism vs. South American Catholicism.** Catholicism is failing at every point to meet the needs of South America. In-

deed, in many instances the church itself is creating the needs. A spirit of liberal agnosticism exists as a direct result of the narrowness and bigotry of the church. The women outnumber the men at religious services fifty to one, in some cases more than a hundred to one. In striking contrast to this is the fact that among Protestant missions, men almost invariably outnumber the women. Protestantism makes public education one of the leading features of its work; the people are hungry for knowledge, and are eager to learn; books and portions of the Scriptures do not have to be given away, but are gladly purchased; the press is used as a valuable aid in the spread of a true religious knowledge, and Bibles are placed on the reading tables of public libraries. Mariolatry and saint worship, superstition and fear of the priesthood, are powerful forces against which Protestantism is contending, but there are not wanting abundant indications that with the new learning which is finding its way into South America, and with the commercial and national awakening that is coming to many of the countries, Protestant Christianity will find its rightful place in the religious life of the continent.

#### ADDITIONAL READING REFERENCES.

(1) Actual conditions in South America. Tucker: *The Bible in Brazil*. (2) The Gospel in South America. Clark: *The Gospel in Latin Lands*, chs. 5, 6. (3) Social and political life in the southern continent. Neely: *South America*, ch. 4. (4) Roman Catholicism as a subject for missionary endeavor. *Religions of Mission Fields*, ch. 10.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the relation of Mohammedanism to Judaism? to Christianity? 2. What is the fundamental belief of Mohammedanism? 3. State the leading doctrines of this system. 4. What are the principal effects of Mohammedanism upon social conditions? 5. Mention some of its worthy features. 6. Justify Christian missions to Mohammedan lands. 7. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. What was the nature of the Catholicism first imported into South America? (Note 2.)

2. Characterize the present Catholicism of South America.



3. In it, what place is given to the Bible? the Sabbath? practical idolatry?
4. What can you say of its confessional? employment of superstition?
5. To what extent are the gross immoralities of the priesthood recognized by Catholics themselves? (Notes 2, 3.)
6. What is the numerical strength of the Catholic church in South America? (Note 4.)
7. Compare this with its actual strength in government circles.
8. What is the attitude of the Catholic church toward education in South America?
9. How is Protestant mission work met by the Catholic clergy? Illustrate. (Note 5.)
10. What has Catholicism done for South America? (Note 6.)
11. What is Protestantism endeavoring to accomplish?
12. What are some of the difficulties of this work? What is the outlook?

### QUESTIONS FOR DISCUSSION.

1. Compare the type of religion imported into South America by the Spanish and Portuguese with that imported into North America by the Pilgrims and Puritans. How is the present difference in the status of the two continents related to the difference between the two types of imported religion? 2. Should a religion be influenced by its environment, and if so, to what extent? 3. In view of the fact that so large a portion of South America is pagan, what justification is there for introducing Protestant mission work in Catholic communities? 4. What is the real mission of Protestantism in South America?

**Mission Gem.** "Missionary work in Valparaiso has been such a joy that one has scarcely noted length of days or weariness of body. To have one's prayers answered day by day, to see preaching halls filled with eager listeners night after night, to see souls saved all through the year—this has been our privilege."—*Florence E. Smith.*

**Personal Thought.** Religion bears its legitimate fruit no less in the life of an individual than in the life of a nation. A pure Christian faith will modify practically every capacity for service. I cannot be my best apart from Christ; with Him, I shall be vastly more than ever I could possibly be alone.

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## Lesson 11. MINOR RELIGIONS OF MISSION LANDS. Forces which Cannot be Neglected.

Scripture Reading: Those from the East and the West. Mt. 8:5-11.

**Note 1. Object of the Lesson.** To sketch in brief the outstanding characteristics of African fetichism, Korean shamanism, South American paganism, and the Jainism and Parsism of India, and to show in what respects Christianity is superior to each of these beliefs.

### THE LESSON UNFOLDED.

In the preceding lessons attention has been centered upon the great organized religions of the world. But several mission fields have been entirely passed by because the religious customs of the people have not yet been crystallized into a system; in other instances lesser religious bodies, as the Jains and Parsis, were not mentioned because their numbers were so small as not to justify separate treatment. The more important religious customs and systems thus omitted in the foregoing lessons will be briefly considered here.

**Note 2. The Fetichism of Africa.** The great religious cult which holds supreme sway over the majority of Africa's millions is fetichism. By this term we mean the belief that a material object possesses the power of determining the issues of human affairs. This object is called a fetich. It may be a stick, a stone, a tooth, a tree—indeed, anything whatsoever. The fetich is not an idol, for it is

not the material representation of a god. It is doubtful if it is even thought of as possessing any power of volition. Probably it is most commonly regarded as a charm of real potency, "the abode of an impersonal power which we would class as a spirit." To it, however, the savage will talk, he will caress it, he will even punish and discard it at his pleasure. The ignorant savage does not readily distinguish between different orders of religious objects and beings. To him the air is full of malevolent spirits seeking to do him bodily injury. Some of them, he thinks, belong to departed friends and relatives who are trying to snatch him off to the spirit world. Every misfortune of life is believed to be the direct working of some cruel or malicious power, and to preserve himself from the evil pursuit of these demons is his chief religious care. The fetich and the charm are his refuge. They are carried about as protectors from bodily harm, and in the hut are given standing room on the god-shelf. Were it not for belief in these, his fear of unseen powers would doubtless drive him mad. It cannot be denied, therefore, that this belief has a certain value. A charm placed over a doorway, or fastened to the ceiling of the house, is more efficacious in Africa as a protection against theft than a dozen slaves would be, for slaves might steal, but who would dare to steal what was protected by the unseen powers, whose vengeance, for all one knows, is swift and terrible?

**Note 3. The Practice of Shamanism.** Belief in a populous spirit world, usually accompanied by fetichism, is widespread among the lower races. One phase of this belief has just been referred to as prevailing in Africa. Another phase of the belief, known as shamanism, regards the spirits as limited in their activities to certain localities, or objects, or even to physical qualities and passions, and as sometimes good and sometimes evil, but always as liable to be finicky and mischievous. A given mountain, a certain river, an old or peculiar tree, even hunger and anger, may be regarded as representative of a spirit.

Shamanism is believed in and practiced by the North American Esquimaux and the Siberian tribes. From the latter people the belief probably found its way into Korea, where to-day it prevails as probably the most fantastic religion of the world. A bit of bright paper or a scrap of colored cloth is supposed to be particularly attractive and pleasing to the spirits. Hence these odd bits of paper and cloth are seen everywhere, hanging on bushes and trees, nailed to walls and rafters of houses, pasted above the fireplaces, and attached to doors.

A conspicuous feature of Korean shamanism is the omnipresent shaman, or priest. The men and women belonging to this order are supposed to possess peculiar supernatural power. They profess to foretell the future, to bring good and bad luck, and to have great influence with the spirits. The women especially are adepts in this spiritualistic deception, more than three thousand of them plying a remunerative trade in the city of Seoul, where they earn from ten to twenty dollars a month, or over half a million dollars per year. It has been estimated that shamanism costs the little country of Korea no less than \$2,500,000 annually. In view of the blind faith of the people in this religion and its excessive and foolish cost, it can only be regarded as a form of spiritual and social bondage entailing a burdensome economic waste.

**Note 4. The Paganism of South America.** South American paganism exhibits a variety of forms, so different that a description of the beliefs and practices in one section can scarcely apply to those in another. Catholicism, which has established itself along the coast, has only to a limited extent penetrated into the interior. The highly organized religions which the Spaniards found when they invaded the continent have largely disappeared. The ancient temples have been stripped of their treasures, but the crumbling ruins still tell of their former magnificence. The tribes in the interior had vague notions of a spirit world, their beliefs differing but little from African fetichism. Some, however, had conceived of a creator, of the soul as immortal, and of ghosts and devils as agents of misfortune. Human sacrifices and cannibalism were practiced. To-day, through foreign influence, these forms of savagery have been practically abolished, though in other respects forms of worship remain the same. It is estimated that, of the present population of South America, the descendants of the aboriginal tribes constitute over twelve per cent, and that over forty per cent live outside Christian influences.

**Note 5. Jainism and Parsism in India.** (1) *Jainism.* The Jain holds a faith closely related both to Hinduism and to Buddhism, yet at certain points in strong opposition to one or the other. He believes that every material entity possesses its own particular spirit, whether a tree, a stone, a kettle, or even a drop of water, and, unlike the Hindu or Buddhist, that these particular spirits forever retain their individuality, never being "absorbed" into the world-soul. The Jain believes reincarnation consists in a cycle of eight re-births after one has started upon the right road. Salvation is release of the soul from the trammels of flesh. The doctrine of the sanctity

of life receives its highest development in this religion. The taking of life, even though by accident, is conceived of as such a heinous sin that every possible precaution is taken to prevent the injury of even the minutest insects. The devout Jain not only brushes the path before him as he walks, lest he tread upon an ant, and strains the water which he drinks lest he swallow an animalcule, but even breathes through a piece of cloth as a further preventive against accidentally taking the life of any living thing.

In asceticism the Jain sets the example for the rest of India. The practice is carried to great extremes and is regarded as so important that if the devotee is unable to hold himself to the rigors of the ascetic life, he is at liberty to kill himself. Like the Hindus, the Jains keep up caste and are divided into various sects. Of the two chief sects, one is clothed and admits women, the other believes in scanty attire (or none at all), and does not admit women. They number approximately one and a half millions.

(2) *Parsism.* The Parsis constitute a small but influential sect in and about Bombay. Their membership at present is less than a hundred thousand. They are descendants of the Zoroastrians of Persia, who, under the rigors of Mohammedan persecution in the seventh century, emigrated to the Gujarat, India. Here they remained as agriculturists until the seventeenth century, when Mohammedan conquests in India again forced them to leave the land of their adoption and move southward to Bombay. In this city they have established themselves as leaders in commercial enterprise and as ministers to the best thought and life of the community. Industrious, thrifty, and of broad intellectual sympathies, they have been more noted for their charity and benevolence than have any other religious sect. The city of Bombay has been beautified and its beneficent institutions multiplied through the munificence of these open-handed merchants. All who have known them speak only words of praise in their behalf.

In the purity of their religious ideals they are said to approach Christianity and Judaism more closely than do any other people of mission lands. They believe in one god, Ormuzd (or Ahura Muzda), the Supreme Ruler of the universe, to whom they attach no unworthy characteristic. Him they adore and worship. Through two inferior powers, the spirit of creation and the spirit of destruction, he works all the changes of the universe. Earth, water and fire they regard as sacred elements. Fire, as the most fitting symbol of deity, is kept constantly burning in every Parsi temple, and before it religious rites are performed. For this use of fire, the Zoroastrians have long been



known as fire-worshippers, but the Parsis resent the appellation, denying that the fire is anything more than an aid to the contemplation of divine things. The

most characteristic rite of the Parsis is their disposition of the dead. After due ceremonies, the corpse is solemnly borne to the "tower of silence," a massive circular structure containing a circular platform sloping toward a central well. The body is placed on the platform, stripped of clothing, and



**Parsi Tower of Silence.**

These towers are preferably built upon a hilltop and are usually in the center of a beautiful park.

the gate of the tower is closed. Immediately the waiting vultures swoop down to their feast and in an incredibly short time nothing is left but the bones, white and clean. This ceremony is always performed in the daytime, and when the bones have been bleached by the action of the sun they are swept into the central well, where they gradually weather away and are returned to the soil. This method of disposing of the dead is resorted to as being the cleanest and most sanitary method available. To bury the body would defile the sacred earth, to cast it into the sea would defile the water, and to burn it would defile the sacred fire.

**Note 6. These Minor Religions and Christianity.** In view of the preceding studies it is hardly necessary to point out the needs which are created by the lower forms of paganism discussed in Notes 2-4 above. These religions show at a glance their insufficiency for the spiritual needs of man, and call for no comparison with Christianity. Jainism ranks with Hinduism and Buddhism as far as inferiority to Christianity is concerned, and reference to the final paragraphs of Lessons 2 and 4 will suggest the chief points of contrast between the Christian faith and Jainism. Parsism is in a distinctly different class from the foregoing and stands practically side by side with Judaism as to its lack of Christian ideas and ideals. But all the minor religions alike harbor the idea of salvation by works, based on a false conception of sin, and make no provision for redemption. They lack a sympa-

thetic and efficient mediator between sinful men and a just God. There is no teaching concerning "our Father in heaven," the God of infinite love, nor of the spiritual peace in the world to come. They clothe the present with fear, and enwrap the final issues in despair and darkness; Christianity inspires the living with courage, and sustains the dying with divine promises of a heavenly home.

#### ADDITIONAL READING REFERENCES.

- (1) The religion of the African. *Religions of Mission Fields*, ch. 1.  
(2) The pagans of South America. Brown: *Latin America*, Lect. I.  
(3) The Sikhs, a religious and military brotherhood of India. Bliss: *Encyclopædia of Missions*, pp. 679, 680. The Jains. Hopkins: *Religions of India*, pp. 280-297. (5) Sepulture of the dead among Parsis. Karaka: *History of the Parsis*, pp. 192-213.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What religions have we studied in our three preceding lessons?
2. How are these related one to another?
3. What religious conditions prevail in Catholic sections of South America?
4. In what particular respects is South American Catholicism open to criticism?
5. Are the Protestant missionary forces justified in their prosecution of work in these Catholic communities?
6. What is the subject of to-day's study? its object?

#### QUESTIONS ON THE LESSON.

1. What is meant by the term "fetichism"? (Note 2.)
2. How does the practice of fetichism affect the African?
3. State the difference between the belief of the African and that of the Korean. (Note 3.)
4. Tell what you can of the priestly class in shamanism.
5. What economic disadvantage attends this cult?

6. What portions of South America still remain pagan? (Note 4.)
7. How does the religion of the South American pagans compare with that of the Africans? with that of the Koreans?
8. At what points does the Jain differ in his belief from the Hindu? from the Buddhist? (Note 5.)
9. By what means does the devout Jain seek to avoid killing any living thing?
10. Who are the Parsís?
11. What is their intellectual and commercial standing?
12. What are their leading doctrines? What is their most characteristic rite?
13. What criticism may Christianity pass upon all of these minor religions? (Note 6.)

### QUESTIONS FOR DISCUSSION.

1. Is the African better off with his crude belief than he would be with no religion at all? Why? 2. Which, would you say, offered the more hopeful field for missionary endeavor, the Roman Catholics or the pagan tribes of South America? Give your reasons. 3. If Christianity is the true religion, how do you account for the great difficulty of winning converts from among the most enlightened classes of India?

4. To what extent does intelligent intellectual conviction prompt the religious life of the African? of the South American pagan? of the Jain? of the Parsi?

**Mission Gem.** "The Gospel messenger is determining the fate of nations."

**Personal Thought.** While three out of the five great continents are submerged in moral and spiritual darkness, what must be my personal relation to the forces working for their uplift and regeneration? Am I conscious of any divine influence impelling me to participate in the spread of the knowledge of Christ?

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## **Lesson 12. THE GOSPEL OF A NEW ERA. Present World Status of Christianity.**

**Scripture Reading:** *The Light of the World.* Jo. 8:12-20; 1:1-17.

**Note 1. Object of the Lesson.** To show how Christianity entered a corrupt world, bringing a new and welcome message, how it spreads itself by a strong missionary propaganda, and how it is to-day creating a new society and a civilization unique in the history of the world.

### **THE LESSON UNFOLDED.**

**Note 2. The World into which the Gospel Came.** The Roman world in the time of Christ, and that means practically the entire civilized world of that day, was characterized by irreligion and moral corruption. The temples, which had once been thronged with devotees of the state gods, were largely deserted, and it was even becoming difficult to obtain priests and priestesses for the temple services. The subject of religion was eschewed, or treated with contempt and sneers. Writers of comedy, alive to popular feeling, made religion one of their favorite themes for pointed sarcasm and witty attack.

The spirit of irreligion begat universal corruption of morals, both public and private. The crowds at Corinth and Athens, and especially at Rome, sought the joy of life in games, theatres, and bloody contests in the great arenas. The chief concern of the masses was pleasure and excitement. The leaders of the state were for the most part corrupt. Even Seneca, so often regarded as the noblest philosopher of Rome, was not free from duplicity and greed for gold. He wrote his essay extolling poverty while surrounded by every luxury. During a few years of political power he amassed a fortune of over fifteen million dollars. Though he taught a noble code of morality, he is said to have lived a life wholly inconsistent with his teaching. This

corruption in public life culminated in the imperial court at Rome, where Nero's murder of his brother, his wife and his mother was a natural result of the horrible state into which public morals had fallen.

As public morality broke down, so also private morality ceased to be practised. The home and the family, the strongest foundations of the state, lost their importance among the institutions of society. Marriage became a farce, and divorce was almost as common as marriage. Along with this private immorality there arose among the slave-owning class a spirit of cruelty and irresponsibility which frequently vented itself in atrocious methods of slave punishment. A master might torture or kill his slave at his pleasure.

"On that hard heathen world, disgust  
And secret loathing fell;  
Deep weariness and sated lust  
Made human life a hell."

But there was one redeeming element in all this. The riotous love of pleasure meant that men were restless, seeking a satisfaction which they could not find. Judaism cherished a Messianic hope, and Virgil prophesied the approach of a golden age. The more thoughtful men among those who had lost faith in the gods of Rome were espousing a faith in a vague, supreme world-spirit, and by this approach to monotheism were preparing the way for the full revelation to come. Notwithstanding the general depravity of society a few at least among the middle classes held firmly to the early ideals of home and family. It was into such a society—a society of boundless corruption and but little moral heaven—that Christianity came.

**Note 3. The Message which the Gospel Brought.** When Christianity entered the Roman world, it brought a new message of purity, of hope, of uplift. Jesus, assuming the consciousness of sin on the part of men, proclaimed neither rites nor sacrifices as the way of pardon, but faithful adherence to Himself. This was a portion of Jesus' greater teaching concerning the coming kingdom. The new golden era for which men hoped, Christ preached as the kingdom of heaven, even then at hand. Furthermore, in conjunction with His preaching of repentance and the kingdom, Christ presented a new conception of God. Judaism had emphasized the holy character of Jehovah, but Jesus revealed the divine Fatherhood, and affirmed the universal sonship of men. This message concerning a loving Father in heaven, of restoration to fellowship with Him through repentance and faith, and of the ultimate and universal supremacy of goodness and truth were the revolutionary ideas which Jesus projected into a world vainly groping after God.



The subject of religion, also, under the treatment of Jesus, came to have a greater meaning than ever before. The twofold law comprised the whole of Jesus' conception of the religious life. Duty and love toward God, and duty and love toward man comprised the theory and the practice of Jesus' idea of religion.

Jesus not only held out a new doctrine of pardon, of God and the religious life, but taught also a new doctrine of the future. Before His advent the future life was at best dark, uncertain, and filled with gloomy forebodings. No religion had taught men how to die without fear. Christ was the first religious teacher to place death and the future world in proper relation to life and the present. The immortal fourteenth chapter of John remains unmatched in any religious literature of the world as a revelation of the future.

**Note 4. The Method by which the Gospel is Spreading.** Jesus began the propagation of His message and the inauguration of a new



**"Come unto me, . . . and I will give you rest."**

era at the very outset of His ministry by instituting a series of missionary meetings (see opening chapters of Mark's gospel). A little later He began training a band of disciples to do His evangelistic work, and shortly thereafter sent about seventy of His followers to evangelize the outlying towns that He had failed to reach. When He was about to leave His disciples, He definitely commissioned them to preach the good news of the kingdom of God to all men. The universality of the Gospel had been a constant note in Jesus' teaching, and He did not fail to emphasize this feature in His enunciation of the Great Commission.

Christianity is to-day so organized as to carry out this divine intention.

Mission boards of various denominations make the winning of the world their supreme task. There is no other work of the modern church which looms so large. Men and women, the best our churches can offer, are sent to the four quarters of the earth and to almost every people in the world, that men and women may hear the Gospel message and be saved.

The spreading of the message, however, is not a matter of mere mechanical organization. Unless there is life and warmth and interest in the church, men, women and funds for the progress of Christianity will not be forthcoming. This zealous interest in the church, and especially in its larger enterprises cannot be maintained apart from prayer. It has been said that every great revival, whether at home or abroad, has been directly traceable to prayer, and the testimony of missionaries is uniformly to the effect that prayer is closely related to their success. The Master Himself said, "And when ye pray, say . . . thy kingdom come" (comp. also Lu. 10:2).

**Note 5. The New World which the Gospel is Creating.** Christianity is literally creating a new world. Its spiritual teachings are everywhere lifting human aspiration and endeavor to higher levels. Whereas, under heathenism life was looked upon as cheap, under Christianity it is seen to possess an inestimable value. Spiritual forces, capable of affecting every activity of life, have been released and are making themselves evident in a renewed social order. Civilization is under vast indebtedness to Christianity. Hospitals, almshouses and charitable institutions abound wherever Christianity becomes a dominant factor. Business of every nature, trade, commerce, and banking, all have been largely promoted through goodwill and peace. On the foreign fields native Christians are accorded by merchants a degree of credit not permitted to other traders.

And while Christianity is thus permeating every department of modern civilization, it is just as surely creating new nations out of long stagnant races. The new Japan is a direct product of Christianity. The revolutionary situation in Turkey and in Persia is directly traceable to the spirit of modern learning and advancement which are bound to arise wherever Christian missionaries establish schools and preach the Gospel of Jesus. China is showing marvelous signs of a new life, and one more generation will scarcely pass before a new China will arise in amazing strength before the world. The leaders in this great movement, as in the case of Japan, Turkey, and Persia, are the Christian missionaries. In a very real sense the Gospel of Christ is redeeming the old world that was, and is fashioning the world that is to be.

#### ADDITIONAL READING REFERENCES.

(1) Moral conditions within the Roman empire at the beginning of the modern era. Uhlhorn: *Conflict of Christianity with Heathenism*, chs. 1, 2. (2) The historical influences of Christianity. Storrs: *The Divine Origin of Christianity*. See its Table of Contents. (3) The

place of Jesus Christ in the modern world. Morgan: *The Christ of To-day*. (4) The eternal sufficiency of Christ. Ross: *The Universality of Jesus*.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What minor religions of mission fields have we studied?
2. Characterize fetichism.
3. Describe the Korean religion.
4. What is the strength of paganism in South America?
5. Compare Jainism with Hinduism and Buddhism.
6. Give your estimate of Parsism.
7. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. What was the character of the world into which Christianity entered? (Note 2.)

2. What is the tendency of human nature when left to itself to work out its own salvation?

3. How did the advent of Christ affect human society?

4. What relation can you trace between the decay of faith in the Roman gods and the deterioration of Roman morals?

5. What was Christ's teaching concerning pardon? (Note 3.)

6. What revolutionary ideas in the realm of religion did Jesus introduce?

7. How did Christ modify earlier ideas of the future life?

8. By what method is Christianity to spread over the world? (Note 4.)

9. What feature of Christianity makes it supremely a missionary religion?

10. How can every Christian help extend the kingdom of Christ?

11. To what extent is modern civilization indebted to Christianity? (Note 5.)

12. How is Christianity affecting Japan, Turkey, Persia, and China?

### QUESTIONS FOR DISCUSSION.

1. Why have all non-Christian religions failed to build up a clean and progressive society? 2. What is there about Christianity which gives it a unique vitality and power? 3. What would be your first recommendation to the Christian church as a means of extending its faith? 4. What is the proper relation of Christianity to social and civic movements? to education? 5. What is the most significant effect which Christianity has had upon human life?

**Mission Gem.** "In the day when the vigor of the West and the insight of the East shall be joined by a true union of hearts for the interpretation and practice of the faith of Jesus Christ, then, and not till then, shall the Unspeakable Gift of God be understood, appreciated, and expressed on earth."—*Charles Cuthbert Hall*.

**Personal Thought.** In view of the record of Christianity, and the blessings which it has brought and is bringing to men, and of the personal relationship which I bear to Christ, ought I not to entertain a much greater faith than I do in the ultimate triumph of the kingdom of righteousness? Grant, Lord, that I may fully believe that

"Jesus shall reign where'er the sun  
Doth his successive journeys run,  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

## **Lesson 13. RELIGIOUS VALUES AND FORCES. Review of the Comparative Study of Religions.**

**Scripture Reading:** *The Reign of Jehovah's Anointed.* Ps. 2.

**Note 1. Object of the Lesson.** To sum up the previous studies and from such a summary to gather the meaning of religion in the development of the race; to discuss the religious values of certain rites and ceremonies; and to point out the grounds of adjudging Christianity to be the final religion.

### **THE LESSON UNFOLDED.**

**Note 2. Religion in the Development of the Race.** From the literature of the world it is evident that religion has played an important part in the life of every nation. In many instances, as among the Brahmans of India, the priesthood has exercised more power than any other class. They have dictated the duties of the people, and demanded consultation in respect to all important transactions, whether public or private. Almost every event or activity has been co-ordinated with religion. Religious ceremonies have attended births, marriages, and deaths, attainment of manhood and womanhood, the beginning of a journey, a building, or the day's work, and other matters innumerable. There has never been a time in the history of mankind when an individual could entirely dissociate himself from his religious environment.

What has been the effect of this close association of religion with life? In many instances it has corrupted thought and practice, demoralized society, and wrecked the state. In the name of religion, political intrigue and treachery have been employed, murders committed, massacres carried into effect, long and disastrous wars fought, and continents laid waste. Some have boldly asserted that religion has done the world more harm than good. But there is another side to the story. After conceding all the evils to which religion has given rise, or which have been perpetrated in its name, there is ample reason to credit it with the larger part of human progress. It has met one of the fundamental needs of human nature. It has cultivated faith, prayer, and the spirit of aspiration. It has given rise to great architectural feats, and has been definitely related to the science of astronomy, of medicine and of metallurgy. In short, religion is the foundation of all progress in civilization. To this progress, Christianity has been and will remain the chief contributor. The term "Christian civilization" is no misnomer. Because of the common acceptance of Christian principles by civilized men, the com-



mercial world assumes in large measure the validity of checks, bonds, notes, etc. Take out of modern civilization the religion of Christianity alone, and the whole structure would collapse. Right ideals of rectitude and honesty would cease to keep the world true, charity would no longer minister to those in need; in thousands of hearts all that makes life endurable would be taken away. Society would lapse into barbarism.

**Note 3. Religious Practices and their Value.** Many rites and practices are common to several religions, such as:

(1) *Pilgrimages.* When a religion emphasizes the sacredness of locality, pilgrimages follow. The sacredness of the temple in Jerusalem brought devout worshipers to it from all over the world. Where a belief in the divine omnipresence prevails, pilgrimages have almost disappeared, though among the Roman Catholics they are still in vogue. Sincere pilgrims doubtless gain something in spiritual experience, though the blessing probably comes rather through religious aspirations than through the journey.

(2) *Worship.* Worship, adoration, is common to religion, though manifested in different ways. In heathenism idolatry is common, but in the purer faiths, and notably in Christianity, the individual worships God immediately, without the interposition of other agencies. Worship is the heart and core of religion. It is the tacit admission of devotion to God, an act of deliberate self-bestowal to Him.

(3) *Prayer.* Prayer is an expression of praise, desire, thanksgiving, or resignation. Prayer presupposes a prayer-hearing and prayer-answering God. The value of prayer to the individual depends largely upon his faith in its efficacy. Its intrinsic value depends upon the spiritual being addressed. Only God is a prayer-answering God, and to the Christian pre-eminently prayer is of vital importance.

(4) *Confession.* Confession of wrongdoing is not a universal feature of the religious life. Nevertheless it occurs frequently. Usually confession is made directly to the deity, but sometimes, as in Roman Catholicism, it is made through intermediaries. Confession has real religious value to the confessor. Secret knowledge of wrongdoing effectually destroys peace of mind; the heart is unsatisfied until a clean breast is made of the whole wrong affair. But the institution of a priestly confessional is unnecessary. While it may satisfy people who feel the need of an intermediary in their religious life, it is frequently attended by grave perils.

(5) *Sacrifice.* Sacrifice is common to religion. It is almost always

practiced to appease the anger or to retain the friendship of a deity. In Judaism it became definitely related to the forgiveness of sins. In Christianity the impulse to sacrifice finds its noblest expression in acts of charity and benevolence. Its value, in this respect, is beyond computation, but in its cruder forms it does little more than assist in keeping alive a sense of accountability to supernatural powers.

(6) *Baptism*. Ablution, washing, sprinkling, pouring, or some ceremonial use of water is found in almost all religions. Its general significance is purification. Jesus adopted such a rite, and made it a declaration of allegiance to Himself.

(7) *Feasts*. Feasts have formed a conspicuous feature of the religious life. In heathen religions they are usually held in honor of some nature deity. They are frequently accompanied by games, revelry and carousings. The eating of the passover lamb marks the chief religious feast of Judaism ancient and modern. Its continuance in the Lord's Supper, which the Early Church observed at the close of a "love-feast," is not now given any distinctively festival character. The nearest approach to a Christian festival is the celebration of Christmas. As a rule, feasts have been of negative rather than of positive value to religion.

(8) *Sectarianism*. Hindus, Buddhists, Christians, Mohammedans, and many other religious bodies are divided into numerous sects. Within Hinduism every caste comprises a separate sect. Among the Buddhists there are thirty-nine sectarian groups in Japan alone. The Mohammedans are divided into two great bodies with many subdivisions. Each of the main divisions of Christianity—Greek Catholicism, Roman Catholicism, and Protestantism—comprises many sects. This is true of the last especially, because, unlike the two former, it has not suppressed freedom of thought and action. Sects and denominations have arisen largely through exaggerated emphasis on subordinate beliefs and practices. Doubtless they have been of value in the stimulation of religious zeal, but there is a growing feeling that they have largely outlived their usefulness, and that sectarian or denominational lines need to be subordinated in the presence of great Christian issues. Unity will be promoted by a greater emphasis on the essentials held in common. This tendency is now witnessed in the Pan-Islam movement, and in increasing interdenominational co-operation among Christians.

**Note 4. The Final Religion.** In the preceding study of the leading religions the question may have arisen in some minds, "Is there such a thing as THE RELIGION, the final and ultimate faith of mankind?"

Christianity has been presented not as one religion among many, but as the religion of the world. Upon what grounds can this presentation be justified? Several may be mentioned, as:

(1) *Its view of God.* The final religion must present God as holy, just and loving; all-knowing, everywhere-present, and all-powerful.

(2) *Its power to carry conviction.* No religion can be the final religion whose message is not self-evidencing. It must carry with it a conviction that its message is true, *i. e.*, it must awaken a response in the heart of the believer. To do this universally, it must be based upon the common instincts and experiences of mankind, must recognize man's free agency, his individual accountability, and his sense of obligation and of sin. No religion which fails in this respect can be the final religion.

(3) *Its effecting personal communion with God.* The third and last criterion upon which the finality of a religion may be judged is its power to effect personal and immediate communion with God. To the Christian this communion becomes an important experience in his religious life. His knowledge of God as Father and of Christ as Redeemer is exactly as valid as any other knowledge gained by experience. Any religion which fails at this point fails to satisfy the deepest longings of the human heart and so far falls short of finality.

When we test by these criteria the religions of the world, Christianity alone meets them. Christianity can never be superseded, since no higher revelation can be made than that which God has made in His Son. This does not mean, however, that Christianity as we in America know it, will be the Christianity of India, or China, or Japan. These people will have to formulate their own theologies and construct their own creeds, much as our forefathers did theirs. The preaching of Christ will win them to Christianity, but Christianity is not a mere acceptance of the XXXIX Articles, the Westminster Catechism, Calvin's Institutes, or the Nicene Creed. Christianity is a life definitely related to Christ. If the world accepts Christ as the center and source of its religious life there need be little concern as to dogmatic statements.

### Suggestions for Class Discussion.

1. Whether the race has received more good than evil from religion.
2. How far the average man is to-day affected by religious considerations.
3. The extent to which Christianity has created modern civilization.
4. What it is that gives a religious practice its value.
5. To what extent pilgrimages minister to the spiritual life of the pilgrims.

6. Whether there can be religion without worship and prayer.
7. What there is in confession which makes it popular as a religious form.
8. How far sectarianism has advanced the religious progress of the race. How far it has retarded religious progress. Its present status.
9. Whether Christianity could relinquish its forms of sacrifice, baptism, and memorial meal, without losing its place as a unique spiritual power.
10. How the finality of a religion is to be judged.
11. Whether the criteria suggested in the lesson are sufficient. Whether they are true.
12. To what extent American or English formulations of Christianity will become accepted among Oriental peoples.

**Mission Gem.** "These great non-Christian religions show us the people groping blindly around the great altar-stairs of God, the more pitifully because they do not know that they are blind."—*Robert E. Speer.*

**Personal Thought.** If the study of comparative religions should result only in an intellectual conviction of Christianity's supremacy, what real value has it been to me? Shall I not make the religion of Christ the religion of my own life, and by a consistent loyalty to Him help to acquaint all men with the life that is in Christ Jesus?

## PART II

### MODERN PROGRESS OF CHRISTIANITY

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#### Lesson 14. THE PROBLEMS OF AFRICA. The Country, People, Language, and Political Conditions.

(Read "Directions for Study," in Introduction.)

Scripture Reading: Prophecies concerning Ethiopia. Ps. 68:31; Is. ch. 18.

**Note 1. Object of the Lesson.** To consider the problems which Africa presents to the Christian church, especially such as arise out of the character of the land, the people, the languages, and the political conditions.

#### THE LESSON UNFOLDED.

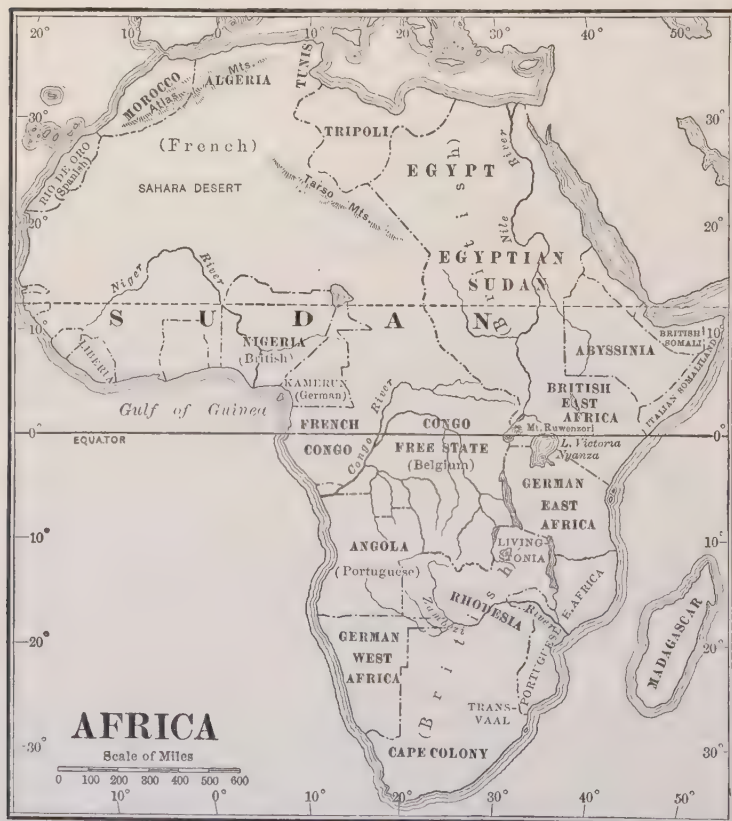
**Note 2. The Physical Features of the Continent.** The continent of Africa forms an irregular triangle eleven and a half million square miles in area, having its base line parallel to the equator, and its apex pointing southward. The equator cuts it half way between the northern and southern extremities, though two thirds of its area lie north of the equator. Its enormous, but for the most part unindented, coast-line offers only a few good harbors. The chief objects of interest among its physical features are the mountains, the rivers and lakes, and the products of the soil.

(1) *The mountains.* South of twelve degrees north latitude, Africa is characterized by high plateaus and a few lofty mountain chains. The rest of the continent, except for the Atlas mountains of Morocco and Algeria, and the Tarso mountains of the eastern Sahara, is free from high elevations. Abyssinia, lying between the Nile and Somaliland, is spoken of as the Switzerland of Africa, the beauty of its rolling country being enhanced by mountain peaks fifteen to twenty thousand feet in height. The elevation of the southern half of the continent affects the climate to such an extent that the hottest region is found between the tenth and twentieth degrees north latitude, while the snow-clad ridge of Ruwenzori is almost on the equator.

(2) *Rivers and lakes.* Due to the irregularity which marks the mountain formations of Africa, there is no single watershed which acts as a divide to the river systems of the continent. Four great streams drain separate sections of the African table-lands, viz., the



Nile, which rises in Lake Victoria Nyanza on the equator and flows due north, emptying into the Mediterranean; the Congo, which, with its affluent streams, rises in the heart of tropical Africa and flows generally westward into the Atlantic; the Niger, which has its source



In the accompanying map the line of the 12th degree north latitude is indicated. This line marks approximately the boundary between the white and the black races, the low region and the table-land, Mohammedanism and paganism; it divides the continent into two practically equal areas, and indicates the region of extreme high temperature.

only two hundred miles from the coast back of the highlands of Liberia, but flows first northeast then southeast until, after a course of over two thousand miles, it empties into the Gulf of Guinea; and the

Zambesi, the largest river of southern Africa, which rises in the broad uplands of the central plateau and flows southward and eastward into the Indian Ocean.

Africa is justly noted for a number of great lakes contained within its highland fastnesses. Some of these are from one hundred to four hundred miles in length. Victoria Nyanza is said to be the second or third largest body of fresh water in the world, while Lake Chad, on the southern border of the Sahara, without an outlet but remaining fresh, has an area of about ten thousand square miles.

(3) *Natural productions.* The available mineral wealth of Africa is not regarded as phenomenal. Several valuable mineral deposits in the Atlas range of Morocco and Algeria, consisting of iron, copper, antimony and manganese, though known to be rich, have as yet been but slightly developed. In the Abyssinian region there are large deposits of iron ore, but, from lack of fuel, they cannot be profitably worked. Rare minerals occur in patches, yet no prospecting has shown them to be present in abundance. At Kimberley, in Cape Colony, the diamond mines, covering seventy square miles, are the richest in the world, and have an annual output valued at \$22,500,000. Algeria is rich in marble, breccia and other ornamental stone, and is said to furnish the finest alabaster in the world. Apart from the minerals of Morocco and Algeria, the gold from the Gulf of Guinea coast, and the diamonds from Kimberley, the export trade of Africa consists chiefly of vegetable products. Tunis furnishes the finest olive oil and the best dates known to commerce. The Nile valley is the granary of the Mediterranean countries, and in recent years has furnished a cotton crop of large economic importance. Equatorial Africa on the east provides ivory from the interior, and on the west the great staple is rubber secured from the forests of the Congo. The soil of southern Africa is remarkably fertile, and where suitable water supply is obtainable, land is gradually coming under cultivation. In the less favored regions cattle raising is carried on. Other products of the country are wool, mohair, wine, brandy, ostrich feathers and tobacco.

**Note 3. The People of Africa.** The people of Africa may be divided into two main classes, or types, the white races of the north and the black races of the south. (See note accompanying map on p. 86.) The Sudan negroes and the Bantu negroes are separated by a line running approximately eastward from the head of the Gulf of Guinea, the Bantus being south of this line. The southwestern corner of Africa is occupied by Hottentots and Bushmen, whose derivation is

uncertain. The white races are found in Morocco, Algeria, Tunis, Tripoli, Egypt, Abyssinia, and Somaliland. They have been familiar with arts and learning for centuries and, with the exception of the Abyssinians, who practise a degenerate Christianity, they are Mohammedans. The black races are devoted to fetichism and superstitious practices, and manifest no inclination toward civilization.

Among the races thus described are many tribal subdivisions, over a hundred being known among the Bantus. The social conditions likewise differ widely in the different sections of the continent. Every social grade may be found between the civilization of the colonists at the Cape and the savagery of the interior tribes, with whom cannibalism is still no uncommon practice. This situation makes it impossible to treat the missionary problems of Africa as though they were all alike in respect to the social standards of the people.

**Note 4. The Languages of the People.** The languages of Africa, like the tribes, are numerous. In northern Africa, Arabic is in general use, and has been for centuries. In connection with this language there is also a literature of no mean proportions. But the Arabic speaking people constitute the minority of Africans. Among the negroid races a generation ago there were over six hundred languages or dialects, and none of these had been reduced to writing. The earliest missionaries who went out to Africa found that learning one tongue was no guarantee that they could speak intelligibly to a tribe only a few miles away. This large variety of dialects made it impossible for the missionary to prove useful outside of one tribe unless he learned more than one tongue. One of the first tasks to which the early missionaries gave themselves was the reduction of the principal dialects to writing, and the compilation of a grammar and a dictionary. The result has been to create an African negro literature, in some tongues comprising many books in addition to the entire Scriptures or portions thereof. The complex linguistic situation still prevails but, in view of the similarity of certain dialects in use among related tribes, it is probable that with the spread of education there will be some reduction in the number.

**Note 5. Political Conditions in Africa.** Over ten million of the eleven and a half million square miles of African territory are now under nominal European control, and one half of the remainder consists of the eastern part of the Sahara Desert and the great lakes. France has the largest holdings in Africa, including Algeria and Tunis, on the Mediterranean, French Congo north of the Congo river, and a great part of the Sahara Desert, besides minor holdings on the Gulf

of Guinea coast. Great Britain, if we omit the Nile valley, controls less than two thirds as much territory as France, but the regions so controlled are more productive, comprising large portions of two great river systems. These areas are a considerable section about the lower Niger, and a large part of the upper Zambesi basin, extending southward to include the Transvaal and Cape Colony. Egypt, taking in the whole Nile valley, is under Turkish suzerainty, but is administered by Great Britain. Portugal possesses two colonies of good proportions: Angola, which has a coast-line of over a thousand miles southward from the mouth of the Congo, and Portuguese East Africa, with almost twice as much coast-line, on either side of the mouth of the Zambesi. German East Africa, German West Africa, and Kamerun, comprise the principal German holdings. Italy claims most of Somaliland, Belgium has its hand on the Congo State, and Turkey exercises authority over Tripoli. Morocco and Abyssinia are the two largest of the native states which are not under European influence. The only other such state is Liberia, a negro republic, settled by colonization with freedmen from the United States in 1821, having its capital at Monrovia, so named after President Monroe of this country. This great political development of Africa has occurred within one hundred years.

**Note 6. The Missionary Problems of Africa.** All of the foregoing descriptions bear largely upon the problem of Africa's evangelization. The mountainous nature of the country makes travel and transportation in the interior very difficult, sometimes impossible. But ease of transportation is so important a factor in the rapid development of a country, that where it is not obtainable, any movement for uplifting the inhabitants meets frequent hindrances. Even the large rivers contribute but slightly to the solution of the difficulty, for as they approach the coast from the highlands they are broken by falls and rapids which limit navigation and commerce to the lower river, except as a troublesome portage around the falls will permit reshipment. The frequently low and marshy coast-line favors the development of those malarial diseases which are more common in Africa than in any other continent. Moreover, aside from the diamond and gold production, the natural wealth of the land is not sufficient to form any great attraction to foreigners. These considerations make it improbable that alien people will ever become a very large constituent of the population. A Christian civilization is not likely to be imported into Africa at large. The task of the missionary will be to develop out of the negroid races new nations whose God shall be

Jehovah, and whose national ideals will conform to Christian standards of purity, justice, and mercy.

This task will be specially difficult by reason of the prevalence of fevers, the multiplicity of tongues, the childlike simplicity and ignorance of the people, and in some quarters the constant and annoying opposition of the government, as of recent years in the Congo region. In spite of these difficulties, and at the cost of hundreds upon hundreds of lives, large areas of Africa have undergone a wonderful moral transformation within a single generation. The task has only just begun; time will witness its glorious consummation.

#### ADDITIONAL READING REFERENCES.

- (1) The heart of the continent. Drummond: *Tropical Africa*.  
(2) Dark peoples and their customs. Naylor: *Daybreak in the Dark Continent*, ch. 2. (3) Life of Livingstone. Hughes: *Livingstone*.  
(4) The Egyptian situation under British control. Cromer: *Egypt*, 2 vols.; also Giffen: *The Egyptian Sudan*. (5) The story of the Congo region. Johnston: *George Grenfell and the Congo*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What religions have we studied in the preceding lessons? 2. How has religion affected the development of the human race? 3. What is your estimate of the non-Christian religions? 4. Why do we judge Christianity to be the final religion? 5. How will the studies which we begin to-day differ from those which have preceded? 6. What is the subject of to-day's study? its object?

#### QUESTIONS ON THE LESSON.

1. What can you say of the size, location and coast-line of Africa? of its mountains? (Note 2.)
2. Describe the chief river systems of the continent. The lakes.
3. What are the natural products of Africa?
4. In respect to what features does the twelfth degree of north latitude serve as a convenient line of demarcation? (Note under map, p. 86.)



5. Into what chief groups may we divide the people? (Note 3.)
6. Characterize the religious and social life of the two main divisions.
7. Tell what you can of the languages of Africa. (Note 4.)
8. What has been the initial work of many of the African missionaries?
9. Describe the political situation of the continent. (Note 5.)
10. What three native states are free from European control?
11. How do these features which we have been discussing affect the problem of Africa's evangelization? (Note 6.)

### QUESTIONS FOR DISCUSSION.

1. How will the physical features of Africa affect its future commercial development? 2. What bearing has this fact upon the missionary problem? 3. Which would you regard as the more hopeful missionary territory, the north of Africa or the south? Why? 4. What degree of importance do you attach to the linguistic labors of missionaries? 5. Is the political partition of Africa among European nations to the advantage of the African natives? 6. How does the political situation affect the missionary enterprise?

**Mission Gem.** "If I had a thousand lives, Africa should have them all."—*Bishop Mackenzie.*

**Personal Thought.** For centuries Africa has supported a native population numbering about 150,000,000, and the conversion of these people now lies at the door of the Christian church. In a measure this is my personal task. I should acquaint myself with the problem of Africa's conversion, and should become familiar with the agencies which are being employed. Might I not, through study, and prayer, and work, definitely relate myself to the extension of the kingdom of Christ in this dark continent?

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## **Lesson 15. THE REDEMPTION OF AFRICA. Christian Forces in the Dark Continent.**

**Scripture Reading:** An Early African Convert. Acts 8:26-40.

**Note 1. Object of the Lesson.** To note some of the pioneer work of modern African missions, the chief forces of opposition against which Christianity must contend, the situation to-day, and the price to be paid for a Christian Africa.

### **THE LESSON UNFOLDED.**

**Note 2. Pioneers of Modern African Missions.** Among the hundreds of Christian heroes who have given their lives for the spiritual redemption of Africa, the following are conspicuous. (1) *Robert Moffat*. Robert Moffat, a Scotchman, born in 1795, sailed for South Africa as a representative of the London Missionary Society at the age of twenty-two. Though he landed at the Cape he was not content to stay where mission work had become safe and comparatively easy, but soon passed beyond the limits of civilization and, in company with another missionary, began work in the northern regions of Cape Colony, among the wild Bechuanas. From this time onward he gave himself unremittingly to the work of Africa's redemption, accepting, in all the fifty-three years of active service, but one brief furlough. He labored for twelve years, before his earliest church of six members was organized. The communion service employed at the first Lord's Supper was one which had just been received in response to a request made by Mrs. Moffat two years before, when the outlook was still very dark. In writing to a friend in England, she had said, "Send us a communion service; we shall want it some day." This incident illustrates the indomitable cheerfulness which permeated all the work of Robert and Mary Moffat. During the long years of labor, Moffat reduced the language to writing, and translated the entire Bible into the vernacular. In 1872, having returned to England, where he died

in 1883, he received the degree of doctor of divinity from the University of Edinburgh, and a testimonial of about £6,000. Of genial temperament, optimistic, and exceptionally courageous, Moffat exercised his persistent will to the overcoming of every danger and difficulty. Though he found the Bechuanas murderous savages, he left them with their language reduced to writing, with some desire to cultivate the ideals of civilization, and with the beginning of a Christian church.

(2) *David Livingstone*. "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." These words from the lips of Robert Moffat came to David Livingstone as the call to a life work in unexplored Africa. From 1840 till his death in 1873, he gave himself unreservedly to African exploration. The story of these long years of struggle, many of them spent with no English companion, driven to his explorations in the conviction that he was merely breaking ground for later missionaries, persistently fighting the slave trade, winning the confidence of hostile chiefs and cannibal tribes, made partially deaf by African fever, and temporarily blind by a projecting branch, burying his dearly loved wife on the banks of the Zambesi, lost to the world for years, and found again by Henry M. Stanley at Ujiji—who shall ever tell the sum of those solitary years! Of him Stanley wrote: "For four months and four days I lived with him in the same hut, or the same boat, or the same tent, and I never found a fault in him. I went to Africa as prejudiced against religion as the worst infidel in London. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' Little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it." At four o'clock one morning, on the shores of Lake Bangweolo, his black servants found him upon his knees at his bedside, his candle still burning. "The weariness and painfulness, the watchings, the hunger and thirst, the fastings, the loneliness, were all past." His heart they buried in Africa, and his body they carried to the coast and gave into the keeping of the British Consul. Final interment took place in Westminster Abbey, when a nation did him homage and the whole world paid him tribute.

(3) *Alexander Mackay*. Stanley's *Challenge to Christendom*, issued from Uganda in 1875, and bearing the appeal of King Mtesa that missionaries be sent to his people, fell under the eyes of Alexander

Mackay, son of a Scotch clergyman and at that time chief constructor in a great engineering establishment at Berlin. Mackay offered himself to the Church Missionary Society and pleaded for an opportunity to go. He was accepted, and with seven companions started for central Africa. Within three months one had died, and ere the first year closed, the African fever claimed two more. The end of the second year saw Mackay, alone of the eight, still living. In Uganda, on the shores of Victoria Nyanza, he labored twelve years, defying "fever and persecution, the intrigues of Romanists and Mohammedans, the martyrdom of his converts, and attempts upon his own life." Exiled at last from Uganda, he gathered some of his converts at Usambiro on the southern border of the lake and there for three years more carried on his missionary labors until, in 1890, the deadly fever claimed him also. Only six years after his death, the fruit of the seed which he was the first to sow was thus summarized: "A hundred thousand souls brought into close contact with the Gospel—half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read His word; two hundred native evangelists and teachers entirely supported by the native church; ten thousand copies of the New Testament in circulation; . . . the power of God shown in changed lives—and all this in the center of the thickest spiritual darkness in the world."

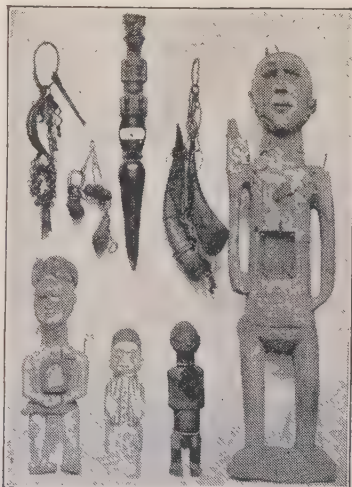
(4) *Paul, the Apostle of Banza Manteke.* Paul, "the Apostle of Banza Manteke," was the son of a chief who ruled over one of the Congo tribes. His attitude toward the missionaries and their work was one of bitter hostility. He traveled about through more than fifty villages of his tribe, and by beating his drum, dancing, and distribution of wine sought to break up the services of missionaries or the prayer meetings of the native Christians. But one evening he found himself on the bank of the Congo with no means of crossing, no friendly house in the rear, wild animals threatening him as night came on, and in his distress he ventured to pray to the Christian's God. The timely appearance of the boatman he construed as the direct answer to his prayer. Henceforth he gave himself wholly and unreservedly to the preaching of the Gospel. After attending school, he asked to be sent to the worst village in the field. When this town refused to admit him, he pitched his tent just outside and began a siege. Here he labored persistently, enduring cold, hunger, privation and persecution, until he built up a church within the town of over five hundred members. His church became a missionary center of the district, and over fifty of its young men enlisted as missionaries to carry the Gospel to other towns. In January of 1902 Paul died,

leaving behind him a living memorial in the changed hearts of thousands of his countrymen.

**Note 3. The Forces of Opposition.** (1) *Mohammedanism.* Mission work in the north of Africa is concerned almost entirely with Mohammedanism. But Mohammedanism is itself a powerful missionary agency, which by its fanatical hostility to the Christian propaganda becomes one of the most formidable forces with which Christianity has to cope. Wherever Christianity gains a foothold in Moslem territory, persecution, misrepresentation, intrigue with government officials, and formal presentation to the courts of trumped-up charges against the missionaries, are the weapons chiefly employed.

(2) *Pagan society.* The institutions of a pagan society constitute another great barrier to the progress of missions in Africa. People on whose minds such ideas as the equality of women, the sin of slavery, the sanctity of marriage, the sacredness of life, the virtue of honesty, a God of love, and a life of righteousness have never dawned, cannot recast their world of thought in a moment. It is very difficult for them to see the reasonableness of any other way than their own. To reverse the social and moral ideals of a race is a long and arduous task. And yet the history of African civilization within the past generation is the story of almost miraculous progress.

(3) *Exploiting companies.* With the political partition of Africa, which was completed about 1890, the exploitation of the land by chartered companies and by enterprising commercial agencies began. The vilest and deadliest alcoholic drinks were poured into Africa, and to the traffic in them the savages fell a ready prey. Good King Khama of Bechuanaland recognized the evil that it wrought, and pleaded with the British Administration against it. He wrote: "Drink puts devils into men, and destroys their souls and their bodies forever. *Its wounds never heal.* I pray your honor never to



**African Fetiches.**

Objects of worship used to preserve one from evil influences. (For a description of African fetichism, see Lesson 11, Note 2.)



ask me to open even a little door to the drink." While some of the chartered companies have not been cruel in their operations, others, notoriously those operating in the Congo rubber region, have been inhuman beyond all description. A German company in its official organ even went so far as to state: "We have acquired this colony, not for the evangelization of the blacks, not primarily for their well-being, but for us whites. Whoever hinders our object we must put out of the way." This company definitely urged the suppression of the missions within its territory, and in view of its printed object the motive is not far to seek.

(4) *Roman Catholicism.* Wherever Roman Catholicism has the opportunity of harassing Protestant missionaries it generally assumes a hostile attitude. This is possible especially in districts under French, Spanish or Portuguese dominion, where Catholic officials are not infrequently induced to take action directly hostile to the Protestant missions. In 1896, when the French came into possession of the island of Madagascar, Protestant mission property was violently seized by Catholics under protection of the government. When seizure was resisted, imprisonment, torture, and even murder followed. A papal bull directed against Protestant missions on the Congo stated: "The movements of the heretics are to be followed up, and their efforts harassed and destroyed."

**Note 4. The Situation To-day.** There are to-day at work in Africa about one hundred missionary societies, one quarter of them being American. The work of these societies is carried on by more than twenty thousand men and women, more than three quarters of whom are natives. Public schools, seminaries and colleges, industrial schools, hospitals and churches, are among the institutions supported by these bodies. Almost the whole of Africa is now sparsely dotted with mission stations. From these centers radiate the most helpful and wholesome influences for the uplifting of the continent. Almost four thousand day schools, and over a hundred and fifty institutions of higher learning under missionary control are contributing their quota to this end. Region after region is becoming accessible as never before to Christian occupation, and unless the civilization of Africa is to be a civilization without Christ, the forces of the church must at once enter the continent in advance of the commercial agencies. Already the native church has achieved wonderful results, notably in Uganda, South Africa, and the Congo. Some types of African Christianity put American Christianity to shame. Stanley's report of his African journey contained the following testimonial: "The story of

the Uganda missionary enterprise is an epic poem. These native Africans have endured the most deadly persecutions. The stake and fire, the cord and club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely." Liberality and faithfulness are not without beautiful exemplification. But the missionary burden is too great for the native Christians to carry alone. There are less than 500,000 reported communicants of the Protestant missions in Africa, while the entire nominal Christian population, including the Catholic, Coptic, Abyssinian and Eastern churches, is less than nine millions. This leaves approximately 141,000,000 to be reached by the Gospel. Such a task can scarcely be overstated. It will require much sacrifice, large vision, and earnest prayer to bring the kingdom to pass among such a multitude in the face of powerfully hostile forces. But only the fighting is ours; the issue is His.

#### ADDITIONAL READING REFERENCES.

(1) Daybreak and opportunity in Africa. Naylor: *Daybreak in the Dark Continent*, ch. 8. (2) The native religious ideas as a force of opposition to African missions. Nassau: *Fetichism in West Africa*. (3) What pioneering in African mission work really means. Harrison: *Mackay of Uganda*. (4) Mission work at first hand. Springer: *Snap Shots from Sunny Africa*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Mention the more important physical features of Africa. 2. How does the mountainous character of the country affect the missionary enterprise? 3. How do the river systems and coast-line affect the work? 4. What is the real missionary problem in Africa? 5. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. Mention some of the conspicuous pioneers of modern African missions. (Note 2.)

2. Sketch the career of Robert Moffat.

3. What was Moffat's contribution to the progress of civilization?

4. What was Livingstone's outstanding contribution to the missionary cause?
5. Tell what you can of Alexander Mackay, and of the success that ultimately crowned his work.
6. What does the story of Paul, the son of an African chief, suggest as to the religious capacity of the African?
7. With what forces in Africa does Christianity have to contend? (Note 3.)
8. Where and by what means does Mohammedanism oppose missionary work?
9. How does pagan society present difficulties?
10. Characterize the methods of some exploiting companies in their African enterprises.
11. What have missions thus far accomplished for Africa? (Note 4.)
12. What is the task in respect to Africa as it now lies before the Christian church?

### QUESTIONS FOR DISCUSSION.

1. Why should we regard Livingstone's work as thoroughly missionary? 2. To what extent are the industrial schools, hospitals, and such lines of missionary work legitimate agencies in the introduction of Christianity into a country? 3. Do you think the possibilities for a large and influential career are greater in Africa than in America to-day? State reasons for your answer. 4. Compare Africa with the United States in respect to its need for Christian workers. 5. Mention a list of ways in which the class can hasten the kingdom in Africa. Which of these ways will the class agree to adopt?

**Mission Gem.** "I have suffered many things, but I would gladly go through it all again if I could flash that word 'Saviour' into the darkness of another African tribe."—*Willis R. Hotchkiss.*

**Personal Thought.** As I have studied the situation in Africa, I have become more aware than heretofore of the world's great need. Henceforth Africa must mean more to me. Ought I not mean more to Africa? Yet Africa is only a portion of the great missionary enterprise. Surely this work in which Christ would have me take a personal interest is of vast dimensions. It is large enough to demand the full exercise of my every power. Father in heaven, grant that I too may love thy world, and, in that love, work and pray for the redemption of Africa.

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## Lesson 16. THE STRUGGLE IN INDIA. The Gospel in Contact with Hinduism.

Scripture Reading: The Countless Multitude of the Redeemed. Rev. 7:9-17.

**Note 1. Object of the Lesson.** To state the social and religious conditions under which Christian missions are prosecuted in India, to point out what Christianity has thus far accomplished for the land, and to indicate the lines of present and future work.

### THE LESSON UNFOLDED.

**Note 2. The Non-Christian Religions of India.** Missionary methods in India are largely governed by the complex religious conditions which prevail. Parsism, Jainism, Buddhism, Mohammedanism, and Hinduism are the chief non-Christian religions of the country. Numerically, the first two are a negligible quantity, but the Buddhists number about ten million, chiefly in Burma and Assam (to be studied in the next lesson), the Mohammedans, between sixty-five and seventy million, and the Hindus, over two hundred million. The most aggressive of these are the Mohammedans, who, though at present found chiefly in the northern provinces, are rapidly extending their influence into the heart of Hindu territory. The adherents of Mohammedanism

develop an assertiveness, independence, pride and arrogance that frequently make them the influential men of the community. As a force of tremendous vitality and growing power Mohammedanism is one of the great factors to be reckoned with in the work of India's evangelization.

The real struggle in India to-day, however, is with Hinduism. More than two thirds of the population profess this conglomerate faith. While the reform movements in Hinduism (see Lesson 3) indicate a growing sense of religious dissatisfaction, the great mass of the people are still idolaters. This religious degradation, with the social slavery involved in the caste system, suggests something of the situation which Christianity aims to relieve.

**Note 3. Social Conditions of the Land.** Pride, polygamy and poverty are three of the principal factors in the social situation. Of these the first mentioned finds expression in a strict adherence to the caste system. The Brahmans are the proudest set of men in India. But it is no less true that even the low-caste men nurse a sense of pride because of their own superiority to people of still lower caste; and so jealously is this pride cherished that where a member of any given caste is won to Christianity, the whole caste feels disgraced, persecutes the convert, sometimes to death, and arouses the utmost hostility against the missionaries. To this pride, in many instances, may be traced the hostility to institutions such as mission schools, which seem to have little relation to caste distinctions. With rare exceptions, therefore, the Hindus look with disfavor upon Christianity. Though at first they may welcome a missionary, their show of love may turn to fierce hostility when the first convert is won.

Before the advent of Christianity in India polygamy was a national practice. Even to-day it is recognized by the British government, each of the wives in a polygamous household having equal legal standing with all the others. This situation presents a problem of peculiar and grave difficulties to the Christian missionary. In pagan Africa the wives are the property of the husband, and have no legal standing. Hence the converted African can put away his wives at will, and conform to the Christian monogamic ideal. In India this is impossible, for the wife's legal standing protects her from this summary dismissal. The situation is further complicated by the hardship and misery incident to any separation of the wife and her children from the household of the father. How to meet the difficulty is as yet an unsolved problem. At one time certain Protestant missionaries actually petitioned the home authorities for permission to determine for themselves whether or not polygamists should be baptized and received



into the church, many of them feeling convinced that this was the most rational method of solving the difficulty. Fortunately this petition was not granted—fortunately, because just at that time the native reformers were preaching against polygamy, and had the request been granted there would have existed the anomaly of the Christian church receiving those whom even heathen reformers denounced. The refusal of church membership to polygamists has its attendant evils, as frequently monogamist converts refuse to join where their brothers are not welcome. In one such instance, ten monogamists and one polygamist professed Christ, and sought church admission, but when the polygamist refused to give up his wives, and was therefore rejected as a candidate, all the others withdrew. The social ramifications and results of polygamy are multitudinous, encountering the missionary at almost every turn.

The third social factor which greatly affects the missionary work of India is the terrible poverty of the people. The average monthly wage of ninety-five per cent of the Indian Christians is not more than two and a half dollars. This excessive poverty is due to three facts, *viz.*, the caste-weakened industrial system, which limits certain trades and forms of labor to specific castes. A man out of work in one caste cannot take up work in another. To do so would arouse the hostility of the invaded caste, and would bring upon the invader the ignominy of having broken with his own people. This strict limitation placed by caste upon labor cripples industry and tends toward poverty. As a Christian is regarded as having broken caste, it is next to impossible for one to obtain employment, and how to earn a livelihood becomes a serious problem. A second fact of economic importance is that the natural resources of the country are chiefly above ground, *i. e.*, India is relatively poor in minerals. Seventy-five per cent of the population are agriculturists. Yet large areas employed in the raising of cereals, especially the plains of the Ganges and the Indus, are areas of uncertain rainfall, and it is in these regions that the great Indian famines occur. When these famines scourge the land, one half of India goes hungry, and thousands of persons starve to death. These periodic occurrences pauperize whole villages and cities, and the baneful effects are felt throughout the country. The scarcity of minerals and the conditions of industry make it impossible for India to-day to assume any commercial importance. Hence, without a commerce, afflicted by frequent and devastating famines, and limited in industry by the pauperizing caste system, India experiences a poverty such as few other lands know. Add to this the fact that India supports a denser population than any similar area, China excepted, and the economic

situation is seen to present a grave problem. The hardships involved are increased when one becomes a Christian, and herein lies the bearing of India's poverty upon the problem of her evangelization.

**Note 4. One Century of Christian Missions.** In spite of all the hindrances indicated in the preceding paragraph, Christianity has made an amazing record of achievement in India within one hundred years. To-day there are more than three million Christians, all denominations, in British India, and in a tabulation of nine religions of the land, Christianity comes fifth. Yet it is not in numbers alone that Christianity records its victories. A new Indian civilization has arisen, dissatisfaction with the old religious forms is manifest on every hand, education is being thrown open to the masses, national ideals are growing in the hearts of the people, and men who once were satisfied with their crude beliefs and depressing customs are now experiencing a new life and a larger hope. The transformation, though sadly incomplete, has been remarkable. But some will say this has been due to British control rather than to Christian missions. A sufficient reply is to be found in the great mutiny of 1857, and its attendant circumstances, when British rule had been in the country for just a hundred years. Goldwin Smith, referring to the political situation in India at that time, cites the case of a British soldier who sought permission to burn the natives alive and to impale them. This led Lord Elgin, reporting to the home government, to exclaim, "These are your



**Forman Christian College, Lahore, India.**

This institution, carried on by the Presbyterians (North), is located in the capital city of the Punjab. The student body numbers about 450, of whom over one half are Hindus. The college is an important contributor to the rising Indian generation of educated Christian gentlemen.

teachers, O Israel! Imagine what the pupils become under such leading!" Wherever government officials have been men of Christian character, an attitude of sympathetic helpfulness toward the native has been manifested. These men have brought blessing to the empire. But in view of the lack of sympathy which

other officials, during a long term of years, have never failed to manifest, it is fair to assert that practically all the sympathetic helpfulness which has ever been extended toward the natives is due to Christianity.

Add to this, that many of the finest educational and humanitarian enterprises of modern India are the direct work of Christian missions, that a large proportion of the most influential men of the country received their stimulus to public service and their equipment for it in missionary institutions, and it becomes increasingly difficult to discount the pre-eminence of Christian missions in the story of India's expanding life.

**Note 5. The Present and the Future of Christianity in India.** Notwithstanding this record of Christian progress in India, the Gospel has not the hold which it should have. Admittedly there is a larger force of missionaries at work in India than in any other land, but the doors of opportunity are open to-day as never before, and the widespread unrest of the populace is an urgent appeal to the Christian church to pour men into the field. Many considerations which may operate to deter men from going to Africa, do not apply in India. English is the medium of education in all the higher institutions of learning, and affords an avenue of approach to thousands of Hindus. The churches of Christ in America could well afford to send some of their strongest preachers to reach this class of English speaking natives. The climate is more suited to health than that of Africa. The intellectual calibre of the people will severely tax the acumen of the brightest minds our American universities can train. The skilful workman will find abundant opportunity to organize industrial work for Christian communities. The young physician who is not afraid of hard work will find a degree and variety of practice unknown to the American physician.

India spells the word "opportunity" in large letters. Leading Mohammedans and Hindus are beginning to acknowledge that only Christianity will meet the needs of the people. The only question is, How soon will the church enter and claim its own? With India won to Christ, the problem of winning the Orient will be solved. Children of India will spread the Gospel throughout the East as the Occidental never can; they will give to the message an interpretation in keeping with its Oriental origin, and will unquestionably enrich the spiritual content of Occidental Christianity. How soon will the voluntary offering of means and of men make this consummation possible?

#### ADDITIONAL READING REFERENCES.

(1) The history of India. Hunter: *Brief History of the Indian Peoples*. (2) An extended study of India's chief religions. Mitchell: *The Great Religions of India*. (3) Biography of William Carey, Henry

Martyn, or Alexander Duff. (4) Pernicious effects of the caste system. Carmichael: *Things as they Are*. (5) Problems of mission work in India. Jones: *Krishna or Christ*, ch. 9.

### REVIEW AND PRELIMINARY QUESTIONS.

1. Mention some of the pioneers of African missions. 2. Which of these characters make the strongest appeal to you? Why? 3. Name several of the forces in Africa which are antagonistic to Christianity. 4. Which of these, would you say, presented the most serious menace to Christian missions? 5. How would you characterize the present situation in Africa? 6. How do you regard the future in regard to African Christianity? 7. What mission field do we study to-day?

### QUESTIONS ON THE LESSON.

1. State the object of to-day's lesson. (Note 1.)
2. Name the leading non-Christian religions of India. (Note 2.)
3. Which of these is the most aggressive?
4. Which one, however, is the greatest numerically?
5. What three factors largely determine the social situation of the country? (Note 3.)
6. How does caste adversely affect Christian missions?
7. To what difficulties does the practice of polygamy give rise?

8. Mention several causes for the widespread poverty of India.
9. How is this poverty related to the missionary enterprise?
10. What have Christian missions achieved for India? (Note 4.)
11. Characterize the present situation. (Note 5.)
12. What lines of work are open to American young men of high ability and sterling character?
13. What would the conversion of India mean in the evangelization of the Orient?

### QUESTIONS FOR DISCUSSION.

1. Why not leave the Indian people in undisturbed possession of their native faiths? 2. What is there about the Christian religion which makes it a powerful social dynamic? 3. Is it fair to say that every worthy element of British influence in India is due to Christianity? If so, to what extent is modern India indebted to Christ? 4. To what extent is the Christian church fulfilling her obligation toward India? 5. What inducements could you present to a Christian business man to establish himself in India?

**Mission Gem.** "There is no land under the sun more calculated than India to display the Grand Forces of God's omnipotent grace. For here it has to face and overcome the combined resistance of the caste system, entrenched heathenism, and deeply subtle philosophies. Praise God! it can and will be done. Thou, who alone doest wondrous things, work on."—*Rev. T. Walker.*

**Personal Thought.** The church has only just begun to touch the problem of the world's evangelization. The call is now being made for a vast army of men and women to take the field without delay. Every able-bodied, thoroughly consecrated person can be used. Christ can use me in some point in this work if I will but let Him. What shall be the nature of my response to His great commission?



## Lesson 17. BURMA AND ASSAM. Work where the Message is Welcome.

Scripture Reading: The Love that Leads to Doing. 1 Jo. 3:13-18.

**Note 1. Object of the Lesson.** To sketch briefly the course of mission work in Burma and Assam, and to discuss several questions in practical missionary statesmanship.

### THE LESSON UNFOLDED.

**Note 2. Mission Work in Burma.** In the northeastern part of British India, bordering on China, lie the two large provinces of Burma and Assam. Both are hilly regions, this physical similarity making them a geographical unit. In the social and economic conditions of each country are found numerous diversities which greatly complicate missionary work. They have an area four times as great as the New England states, though they contain a population only twice as large, about seventeen millions. The chief religion of Burma is Buddhism, its adherents numbering over nine millions out of a total population of ten and a half millions. Next in importance to the Buddhists are the pagan animists. They are found mostly among the northern hill tribes, and their religion consists chiefly in a belief in spirits haunting every nook and dell, hovering in multitudes in the air, awaiting only an opportune moment for practising some capricious trick. Missionary work is carried on chiefly among these Buddhists and animists. But the number of tribes and the great diversity of their language and customs necessitates a similar diversity of missionary agencies and methods. Work among Burmans, Karens (several dialects), Kachins, Shans, Chins, Talains, Telugus, Tamils, Chinese, and English is carried on in as many languages. Practically all these people have been given the Scriptures, either in whole or in large part, in their own tongue. Were each of these tribal groups separately located, apart from others, the problem would be relatively simple, but they are intermixed so that in a given town or city one mission must be established for one class of work, and a distinct mission founded for another class. Under these circumstances, the work of evangelization in Burma presents unusual problems, and demands exceptional executive ability on the part of those who are responsible for results.

The first period of mission work in Burma, 1807 to about 1834, was carried on with extreme difficulty and with comparatively small success. Among the faithful workers of those early years, the outstanding figure was that staunch pioneer, Adoniram Judson. In 1834

he completed his translation of the Bible into Burmese, and in the same year fourteen missionaries sailed from Boston for Burma, bringing up the total number of workers in that field to thirty-six. This date, therefore, marks the inauguration of a new era of expansion and advance. At this time the American Baptists (North) were the sole workers in the field, and remained so for twenty-five years, until in 1859 the British Society for the Propagation of the Gospel came in. In connection with its twenty-two missions, this organization conducts two high schools, two Bible training schools, a hospital, an orphanage and a printing-press, carrying on about seven per cent of the Christian mission work of Burma. In more recent years nine other societies have established work in Burma, but at the present time the total work accomplished by them is approximately three per cent of the whole, while the Baptists alone carry on over ninety per cent. This society at present has a force of over two hundred missionaries in the field in addition to almost two thousand native workers, the church membership is over 64,500, and in its more than seven hundred schools, including one college, it is giving instruction to over 26,000 pupils. Five hundred of the schools are supported by native Christians. Almost fifty per cent of the churches are entirely self-supporting, and, poor as they are, the natives contributed within a single year over \$106,000, *i. e.*, an average of \$1.65 per member. The native churches have their own home missionary society, and send out their own missionaries for the evangelization of their unreached fellow countrymen.

**Note 3. The Enterprise in Assam.** The social conditions sketched above in regard to Burma are generally true of Assam. Here, however, the hill tribes are wilder and, though Hinduism largely prevails, animism is the predominant religious belief of the people. The Assamese are related to the tribes just over the Chinese border, and use almost one hundred and fifty dialects. In their native villages they are typically heathen. Though their culture is crude, they incline toward savagery much less than do the African negroes. The inhabitants of the plains and river valleys are now being cared for educationally, in large part, by the government schools, but in the hills the mission stations stand as the only forerunners of civilization. All the mission schools are free, at several industrial work is being carried on, and at the mission stations native teachers are trained for service in the lower schools. In Assam, as mainly in Burma, the American work is conducted by the Baptists, who opened up the field seventy-five years ago. While the work is much smaller than that done in Burma, its proximity to the southwestern provinces of China makes the field of strategic importance.

**Note 4. The Ko San Ye Movement.** Within the past few years the missionary publications have made frequent mention of the Ko San Ye movement, and a lesson on Burman missions would be incomplete without some explanation of the term. Ko San Ye is a Karen who was once an elephant driver. In his early manhood, through grief over the death of his wife and child, he sought retirement in the woods, and lived as a hermit. His solitary and upright life attracted a number of religious zealots to him, until he had a large following. Obtaining a government grant of 20,000 acres of land, about a hundred miles from Rangoon, he founded a village of three hundred families, and named it Padoplaw. At this time he was a Buddhist, but was not satisfied with his faith. Hearing of the Christian religion, he visited the Rev. David Smith of the Shwepyin mission, under whose leading, after several months, he was brought to a recognition of Christianity. But the missionary tested Ko San Ye by keeping him waiting over two years for admission to the church. When at last the service took place at Padoplaw, more than one hundred of Ko San Ye's followers accompanied their leader in baptism. From that day to this, Ko San Ye has been a revivalist of remarkable power, and has led thousands of his people to Christ. In one town alone, within the space of three months, notwithstanding the extreme caution which the missionaries exercise in accepting his converts, nine hundred were found whom they regarded as worthy of baptism. Ko San Ye regards himself merely as an aid to the missionaries in their work. When a great crowd gathers about him, he speaks briefly to the people, and then introduces the missionaries as his teachers, and asks for them a respectful hearing. Because of the independence of Ko San Ye, and because of his unusual power over throngs of men, the missionaries have exercised great caution in allying themselves with his work. At the same time, they gladly avail themselves of his cordial co-operation and are endeavoring to bring out of this great revival movement the best results. The movement has more recently been the subject of much criticism caused by certain self-constituted leaders who, "claiming divine powers and promising a new political and religious dispensation," have taken advantage of Ko San Ye's influence to promote unsound financial schemes which, in many cases, have adversely affected hundreds of homes. From this excrescence the missionaries are trying to relieve the movement, that it may continue a power for good.

**Note 5. Object Lessons in Missionary Statesmanship.** In several of its features, the work in Burma and Assam affords excellent opportunity for a first-hand study of missionary problems, especially such as

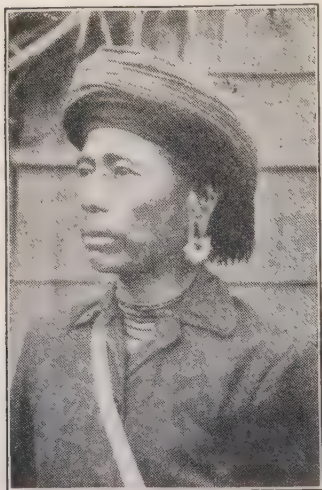
have to do with the missionary policy of the boards or societies conducting the work. The first problem has to do with the occupancy of fields by Christian forces. The various denominational boards engaged in missionary work are generally agreed that competition should not enter into the field work, and that to further this end one board should not open up work in territory already occupied by other forces. Failure to recognize this principle in the past has produced the situation in Burma, where, out of eleven societies operating in the country, ninety-seven per cent of the work is carried on by two of the societies. Business sense and clear-headed statesmanship, as well as Christian charity, suggest the wisdom of the gradual withdrawal of at least some of the nine societies, and the relinquishment of their work to either of the two chief societies. Exceptions will occur where the work so carried on is of a special nature, as that for the lepers, or as that of the Young Women's Christian Association, or the British and Foreign Bible Society, but the principle of the partition of territory, and the assignment of it to some specific board which shall be responsible for its spiritual development, is the only satisfactory solution of several vexatious problems. It is not difficult to see that where several denominations carry on work in the same town, the pagan mind will have considerable difficulty in deciding just which denomination best represents Christianity.

The Burma and Assam fields further furnish good illustrations of methods in missionary work. The basis of the work in these fields is educational rather than evangelistic. Schools and a literature are the first objectives of missionary endeavor. Hence the languages have been put into writing, grammars and lexicons have been formed, the Bible, or portions thereof, have been printed, and the people have been taught how to utilize this new means of gaining knowledge. As a result the spiritual harvest is delayed in its first appearance, but the final issue seems abundantly to justify the method. The results of straight evangelistic work for seven years may be compared to the arithmetical series of  $3+3+3+3$ , etc. = 21, while the results of an educational method of work for a like period among a people who have no written language, may be compared to the geometrical series of  $2 \times 2 \times 2 \times 2$ , etc. = 128.

In the Burma and Assam work much stress has been laid on literature, and this, too, has proven itself of great value. Hymn books, the Bible, commentaries, Sunday school lessons (including the "Life of Christ" and "Apostolic Church History" courses of the BIBLE STUDY UNION LESSONS) have been printed in a number of the principal dialects of the people. By this means the printed page carries the

Gospel to thousands whom the missionaries could never meet personally.

A third feature of the Burma and Assam work is the development of a strong native church. This is the missionary objective in every field, but it has been more readily realized in this particular one than in most of the others. The moment there has been organized a strong native church, self-supporting and strongly missionary, the great bulk of the evangelical work can, with proper oversight, be entrusted to this native element, which is invariably more acceptable to the people than are the foreign missionaries.



**A Typical Garo.**

Representative of a people formerly wild and greatly feared as head-hunters, among whom mission work has been very successful. The Garos have sent missionaries to two other tribes on the frontier.

Finally, northern Burma and Assam furnish a good illustration of missionary policy because, by virtue of their relation to the south-western provinces of China, they possess large strategic importance. When the hill tribes of Burma and Assam are converted, they will flow over the Chinese border and give to their related tribesmen the Gospel

which they have accepted for themselves. The hills of this region probably constitute the gateway of Christianity for a large area of the Chinese empire. The recognition and seizing of strategically important regions is wise missionary statesmanship.

#### ADDITIONAL READING REFERENCES.

(1) The present status of mission work in Burma and Assam. Refer to latest annual report of the American Baptist Missionary Union, the Methodist Board of Foreign Missions, or any other society working in this field. (2) Chief races of Burma. Cochrane, *Among the Burmans*, ch. 4. (3) Native customs of the Burmans. *Ibid.*, ch. 3. (4) The development of the native church in mission fields. Brown, *Why and How of Foreign Missions*, ch. 6.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Mention the principal religions of India. 2. What is the missionary significance of Hinduism? of Mohammedanism? 3.



What three social factors have an important bearing upon the evangelization of India? 4. What has one century of Christian missions wrought for these people? 5. What are some of the needs of the field? 6. What is the subject of to-day's study? its object?

### QUESTIONS ON THE LESSON.

1. Where are Burma and Assam located? (Note 2.)
2. What are the two chief religions of these provinces?
3. What social conditions complicate the missionary problem?
4. Sketch the history of missions in Burma.
5. What is the present situation?
6. Describe the social state of the Assamese. (Note 3.)
7. What is the importance of the Assam field?
8. Tell what you can of the Ko San Ye movement. (Note 4.)
9. Describe the denominational situation in Burma. (Note 5.)

10. What advantages lie in the denominational partition of territory?
11. What is the relation between education and evangelization?
12. What is the practical value of Christian literature in the native tongue?

### QUESTIONS FOR DISCUSSION.

1. Mention some respects in which the Christianity of Burma compares favorably with that of this country. 2. Compare the relative merits of the evangelical and the educational methods of carrying on missionary work. 3. Justify a statesmanlike attitude toward missionary problems. 4. Will the adoption of a strictly statesmanlike policy preclude the free action of the Holy Spirit in the choice of mission fields and the disposition of missionary forces? 5. Other things being equal, would you prefer to place your denominational missionary contributions in those fields where your board enjoys the liberty of practically an entire field, or in those regions where its work overlaps that of other Christian forces? Why?

**Mission Gem.** "Pour out, O Lord, the Holy Spirit upon all our feeble efforts, that we may be more successful, and upon Thy baptized people at home, that they may begin at last to wake up to the subject of missions, even though they have been sleeping these eighteen years—not to say centuries."—*Adoniram Judson*.

**Personal Thought.** Pioneers in missionary work have made much of intercession. Thousands of workers are to-day leagued together in the noon prayer for missions throughout the world. Is my own prayer life what it ought to be? Do I feel any sense of personal responsibility for missionary prayers? This beseeching God for blessings upon the great work of a world's uplift is one of the parts I may take in the inauguration of that blessed era when man shall no longer say to his brother, Know the Lord, for all shall know Him, from the least to the greatest.

## Lesson 18. THE AWAKENING OF CHINA. Influence of the Occident upon the Orient.

Scripture Reading: As Sheep not Having a Shepherd. Mt. 9:35—10:1.

**Note 1. Object of the Lesson.** To show how China, acted upon by Western influences, will, in the near future, take its place in the front rank of the world powers; and to point out the far-reaching significance of this new day in Chinese history.

### THE LESSON UNFOLDED.

**Note 2. Geography and Population of the Chinese Empire.** The Chinese empire is made up of China Proper, frequently referred to as the "middle kingdom," and the four outlying dependencies, Mongolia to the north, Thibet to the west, with Chinese Turkistan sandwiched in between the two, and Manchuria lying to the east of Mongolia. Chinese Turkistan, Thibet and Mongolia are practically unknown regions, although a few daring explorers have ventured to traverse their sparsely inhabited areas. With Manchuria and China Proper, it is otherwise, though as yet Manchuria, in its claim upon popular interest, lags far behind China. Throughout the remainder of this lesson, "China" will refer, as it strictly should, to the middle kingdom, or China Proper. Two great rivers, the Hwang-ho in the north and the Yang-tse-chiang in the south, having their sources in the high altitudes of Thibet, by tortuous courses flow eastward to the coast. The lower courses of these rivers pass through the great plain or lowlands of China, providing the finest internal waterways known to commerce. Ocean steamers of a thousand tons burden proceed 680 miles up the Yang-tse to Han-kau.

The natural resources of the country are said to be among the richest in the world. The largest coal deposits known are found here, and still more significant from the industrial point of view is the fact that side by side with them are great deposits of iron ore. Copper is found in considerable abundance in the province of Yunnan. Tin and salt are reasonably plentiful, and the precious metals are known to be present.

Though estimates vary, the population of the Chinese empire may roughly be stated as 400,000,000, or one quarter the population of the world. Of this, approximately ninety per cent is in China, where the average density of population reaches the phenomenal figure of over four hundred per square mile. The greatest density of population is found in the lowlands, where it approaches the Indian extreme of 535, found in the province of Oudh. Throughout Mongolia

and Thibet, the population numbers less than one per square mile, and in Chinese Turkistan and parts of Manchuria, less than twenty-five.

**Note 3. The Industrial Invasion.** Christian missionaries preceded commercial interests in China, but the opening of the country was accomplished by a series of wars beginning with the opium war of 1840, when England shamelessly forced the opium traffic upon the country, and terminating with the Boxer outbreak and consequent united action of the powers in 1900. By these wars, first five ports, and ultimately the whole country, were thrown open to a foreign commercial invasion. The English merchants were the first to profit by the changing order, but within the last generation manufacturers of Europe and America have used the country as a bonanza, turning the ignorance of the people into a source of gain. Foreign trade has literally preyed upon the country. In a land where previously the industries of the country were almost entirely confined to the homes of the people, the introduction of foreign goods could mean only industrial hardship, and when, at a more recent period, foreign capital secured valuable concessions and franchises involving the control of vast sections of the country's natural wealth, China began to wake up to her real situation among the nations, and a spirit of resentment at the encroachments of the foreigner swept over the people. Burning with indignation, they sought first to drive out the foreigner; when this failed, they sought to compete with him. This was the beginning of the Chinese hunger for Western ideas. And with the gradual acquisition of Western knowledge the Chinaman, with astonishing rapidity, has begun to take his rightful place in the development of a new China. The Canton-Han-kau railroad concession, which had been ceded to an American company, was repurchased by the Chinese government at a price three times the amount invested in order that this most valuable franchise might not remain in foreign hands. The most difficult bridge on the Imperial Railway of China, having a span 2,300 feet long, was constructed by a Chinese civil engineer who graduated from the Sheffield Scientific School of Yale University. These incidents are typical of China's response to the industrial invasion of her territory.

**Note 4. The Intellectual, Social, and Political Awakening.** If the industrial strides of China seem remarkable, the intellectual advance is none the less so. Within the brief space of five years an educational revolution has occurred. The Chinese classics, which for centuries have been the sole school-books and educational standards of the nation, are now put aside, and in their places are to be found the

standard text-books of Western academies and colleges. The printing presses are unable to supply the demand for these books. The old examination stalls of Chengtu and Canton have been torn down, and out of their bricks have been built modern schools. And the examinations, long based upon the Chinese classics, are now based upon Western learning, including such subjects as mathematics, chemistry, physics,



**Old Examination Stalls.**



**Modern School Building.**

The modern building has been erected on the site and from the bricks of the old stalls at Chengtu.

social science and political economy. A year ago, at the examinations held in Peking, applicants for the highest degree were permitted to choose the language in which they would take the examination, and some took it in English. Such an incident is unparalleled in the literary history of China. Every year the Chinese government is sending her most promising young men abroad for foreign education. One thousand of them are scattered among the universities of Europe and America, and six thousand of them are pursuing studies in the universities of Japan. These men will be the leaders of the new China.

In social affairs, also, China is undergoing a marvelous change. The position of woman is no longer one of absolute subjection. The established custom of foot-binding is falling into disuse, and local organizations of Chinese women have been established for the express purpose of fighting the custom, the members of the organizations unbinding their own feet. Several newspapers edited by women, for women, are published in Peking, Shanghai, Hong-kong, and other cities, and are proving successful. Western customs and manners are finding acceptance, largely through the characteristic desire of the Chinaman to imitate. Of tremendous significance, also, is the fight which China is making against the opium habit. Many of the dens are being closed, and the cultivation of the poppy plant is limited. The nations of the world are in agreement to help China in the struggle



by prohibition of the importation of the drug, and there is every reason to believe that by the end of ten years, when the governmental decree against opium will be in full effect, the country will be free of the traffic.

Finally, and of still greater significance, the political reforms into which China has already entered are designed ultimately to transform the absolute monarchy into a constitutional monarchy, placing the control of the nation in the hands of the people. As in some other of the present reforms, the government is going about this one with marked deliberation. The edict issued in 1908 laid out a program of procedure for each year for nine years, at the end of which time (1917) a parliament is to be elected to assemble in the city of Peking and inaugurate the legislative work of government. The suffrage is being guarded with jealous care. Property and educational qualifications must be met by all voters, the legal age is placed at twenty-five, and certain classes, such as criminals, sons of traitors, Buddhist and Taoist priests, etc., are denied the franchise altogether. The final stage of constitutional government is being approached by establishing as rapidly as possible local self-government. The first municipal election ever held in China took place at Tientsin, in July of 1907, when the limited franchise was strictly enforced with salutary results.

**Note 5. Chinese People as Missionary Material.** Students of Chinese character tell us that these people possess many excellent qualities, such as are inevitably destined to make the nation in the near future the leading industrial power of the world. Their patience is proverbial. Chinese workmen spent forty years in drilling an artesian salt well. They have great powers of imitation, as well as unusual ingenuity in the handling of difficult situations. Wherever they have established themselves as merchants and bankers, whether in India, South America, or their own seaport cities, restlessly industrious and given to thrift, they have shown themselves second to none in business ability. Add to these facts that there is no climate in which the Chinaman cannot live, and that the Chinese people are bound into a unity by a common historic past, by social ideas, and by a literature that can be read wherever a community of Chinese dwells, and it ceases to be a wonder that that nation which represents one quarter of the human race looms large upon the horizon of the future. Such people as these constitute a great challenge to the Christian church. There is in them the promise of a high type of practical and industrial Christianity—a Christianity that will feel at home in the merchant's store, and that will not need to blush for the methods of the counting-house.

**Note 6. A New Era for Mission Work in China.** Some one has de-

scribed the Chinaman as a religious triangle, because of his adherence to three religions. Apt as the term is, it looks toward the past rather than into the future. Once the missionary combated these religions which now are dying. Henceforth missionary methods in that field must be accommodated to new conditions. While the schools are being built, Christianity must place its stamp upon the teachers that shall be; while the country is growing up to constitutional government, Christian young men must be trained for positions of responsibility and leadership. Medical schools are to be manned; they should be manned by the best Christian men that the medical schools of this country can graduate. Institutions for the training of civil engineers are being built; here is a magnificent place for a young Christian civil engineer. A thousand doors are open in China for earnest Christian laymen, not missionaries sent out by our mission societies, but laymen missionaries who are willing to put the cause of God first and their business second. For such as these, China is calling to-day with a loud voice. Twenty years from now, China will cease to call; these places will be filled by her own sons. Within the next decade an army of Christian laymen could do more in the shaping of a Christian China than has been accomplished by a century of Christian missions. The issue is great while the privilege is fleeting. There is facing the Christian church to-day no problem equal to China. Where are the young men and the young women who will mold the conscience and the heart of a new and giant nation?

#### ADDITIONAL READING REFERENCES.

(1) Brief sketch of China and her history. Smith: *Rex Christus*, ch. 1. (2) The customs of the country. Smith: *Chinese Characteristics*. (3) Defects of the Chinese social system. Smith: *Uplift of China*, ch. 3. (4) Treatment of Chinese women. McNabb: *Women of the Middle Kingdom*. (5) The present conditions in China. Recent magazine articles, especially the Hon. John W. Foster's in the *National Geographic Magazine* for Dec., 1906 (reprinted in pamphlet form by the Student Volunteer Movement), and David Lambuth's in *Review of Reviews*, Feb., 1909. See also Broomhall: *Present-day Conditions in China*, and Brown: *New Forces in Old China*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Locate Burma and Assam. 2. Among what people is missionary work in these provinces chiefly carried on? 3. What measure of success has attended the work? 4. Characterize the type of Christianity developed. 5. What methods of work have been pursued? Do you

approve of these ways of seeking to convert a people? 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. Name and locate the great divisions of the Chinese empire. (Note 2.)

2. State what you can about the rivers of China.

3. What are the natural resources of the country?

4. How does the population of China compare with that of India? (Comp. Lesson 16.)

5. Tell what you can of the foreign industrial invasion of China. (Note 3.)

6. What effect did the invasion at first have upon the people? What later effect has become apparent?

7. Give a brief sketch of the intellectual awakening. (Note 4.)

8. In what social respects has the country been affected?

9. Describe the political developments of the past few years.

10. Describe the Chinese temperament and ability. (Note 5.)

11. What kind of Christianity may the Chinese be expected to develop?

12. At what point in the changing life of China lies the opportunity of the Christian church? (Note 6.)

### QUESTIONS FOR DISCUSSION.

1. What is there, in your opinion, about the country or people of China which makes the missionary enterprise there of supreme importance? 2. Compare Americans and Chinese with regard to their response to the Gospel. 3. To what extent is the missionary enterprise responsible for more than the conversion of people to the Christian faith? 4. Which of the changes, social, political, or intellectual, most significantly affects the missionary problem in China? Why? 5. Do you consider the idea of laymen missionaries to China as practical? State your reasons. 6. Give some reasons why you would like to go in such a way. Mention some considerations which might deter you. Of these two sets of reasons, which is the more convincing?

**Mission Gem.** "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."—*Isabella Bird Bishop*.

**Personal Thought.** Time moves very rapidly. Privileges of to-day will be gone to-morrow. Doors of opportunity in China, which now are wide open, will soon begin to close. If Christ should seem to want me there, shall I hesitate to go? After all, does not that depend on how much I love Him?

"Take my life, and let it be  
Consecrated, Lord, to Thee.  
Take my heart, it is Thine own,  
It shall be Thy royal throne.  
Take my love, my Lord, I pour  
At Thy feet its treasure-store."

—*Frances R. Havergal*.

## Lesson 19. THE WINNING OF CHINA. Christianity upon Chinese Territory.

Scripture Reading: Christianity's Appropriate Message to China. Col. 3:5—4:1.

**Note 1. Object of the Lesson.** To show the present religious situation in China, the activities of the Christian forces now on the field, and the possible future of Christianity among the Chinese people.

### THE LESSON UNFOLDED.

**Note 2. The Status of Non-Christian Religions in China.** The religious situation in China presents a strange commingling of devotion to the memory of the departed, indifference to personal spirituality, and a strongly materialistic trend in modern thought. This is the legitimate result of efforts extending through centuries to welcome equally the unemotional agnosticism of Confucius, the mystical phi-

osophy of the Tao, and the crass superstition of Buddhism. Once these forces may have been in conflict, but to-day there is perfect amity born of indifference. Even thirty million Mohammedans dwell in peace throughout China, neither practising proselytism nor suffering persecution. These old religions are now all but lifeless. In view of the sweeping changes being introduced into the empire by Western learning and the awakened national consciousness, there is little chance that they can ever be galvanized into activity. They have been decaying too long. Yet their baneful effects are still abundantly evident. Ancestor worship is general, superstitions and idolatry are encountered everywhere, and an immoral priesthood preys upon the people for sustenance and support.

Tremendous as the new movement is in China, the majority are still anchored firmly to the past. Even many of the leaders are wholly unconscious of the end to which the awakening tends. They believe that industrial expansion and a revival of Confucianism can go hand in hand. It is pitiable to witness their efforts to cling to the old, while striving to introduce the new.

This situation presents difficult problems to the missionaries. The acceptance of Western civilization by the Chinese will not necessarily include the unquestioning acceptance of the Western religion, while the development of national self-consciousness will tend to strengthen opposition to foreign faiths. The most encouraging outlook for Christianity is to be seen in the fact that already there has been established a Chinese Christian church of such strength as to make possible a native propagation of the Gospel.

**Note 3. History of Chinese Missionary Work.** As early as 1807 Robert Morrison, a Scotchman born in England, sailed for China by way of the United States because he could not get passage in a British vessel. His strictly missionary labors were limited to Canton, where there was a trading colony, and soon he was forced to leave this vantage point and retire to Macao. During these early days he labored over his Chinese dictionary and grammar, and a translation of the Bible. Prior to the first opium war (1839-1842), though the missionaries were effectually debarred from the empire, they besieged the country by establishing themselves at Malacca, Batavia, Singapore, Borneo, and Bangkok. In 1842 the termination of the war, accompanied by the Treaty of Nanking, opened five ports to foreigners. These cities were quickly occupied by no less than twelve missionary societies, but the work prosecuted by them during the next sixteen years was merely preparatory. At this early time the field was entered by the Presbyterians and Methodists—the two denomina-



tions carrying on the greater part of the American work now being done. A new period of Chinese missions begins with the termination of the second opium war in 1858, resulting in the opening of the interior of China to the missionary. In 1865 the China Inland Mission was organized, a society that has done a vast amount of pioneer work in interior China. But the greatest period of expansion begins in the last quarter of the nineteenth century, and extends up to the present, having been interrupted only by the Boxer outbreak of 1900. The societies which occupied the field at the beginning of this period pushed into the interior. It was at this time that the pioneer workers of the China Inland Mission began their journeys. To-day all of the eighteen provinces are occupied by Christian forces. This has not been accomplished without much sacrifice. Many of the missionaries have endured persecution, and not a few have suffered martyrdom. Yet when, in 1890, the Shanghai Conference issued a call for one thousand missionary volunteers in five years, the appeal was more than met. In the Boxer outbreak foreign missionaries, their wives and children, to the number of 180, were killed, and thousands of Chinese converts steadfastly met death rather than abjure their faith. But once more, as of old, the blood of the martyrs became the seed of the church, and with the termination of the season of persecution and suffering a new day dawned for Chinese Christianity.

**Note 4. Christian Forces and Methods.** At the present time there are more than ten thousand Protestant Christian workers, including natives, in China, and a church membership of 200,000. Christian Endeavor Societies and Young Men's Christian Associations are scattered among the towns and colleges, and are exerting a large Christian influence. The officials in general express a more cordial sympathy than heretofore with missionaries and their work, not infrequently manifesting their personal interest by generous contributions to colleges, industrial schools, hospitals, etc. Many lead-



Ashmore Theological Seminary, Swatow, China.

ing men in the new movement in China are also devout Christians—a fact which cannot but be of great significance in the determination of the character which the forward movement may develop.

Among a people who justly pride themselves on their literary attainments, and among whom familiarity with the great writers of the past is a mark of distinction, literary and publication work makes a strong appeal. From the very first, missionaries in China have done a large amount of literary work, Dr. Young J. Allen, of the Presbyterian (South) Mission Board, dean of the literary workers of China, having himself written or translated about fifty volumes of history, geography, science, economics, theology, and biography, much of the work being done at the request of the Chinese government. To-day books required for a full course in an English or American university are available for a Chinese student in his own language. In addition to all these books, there are countless tracts, magazines, and small religious publications, together with twenty-seven versions of the Bible, or portions of it.

Medical work has been of untold value to the cause of Christianity in China. There is a great deal of truth in the oft-quoted expression, "China was opened to the Gospel at the point of the lancet." Where the Christian physician and surgeon has not gone, native cures of the strangest and crudest sort are in common use. Idols and astrologers are consulted as to the proper course to pursue. Magic formulas written on small pieces of paper are pasted about the sick-room, and on the corners of the bed. Sometimes these bits of paper are burned, and the ashes mixed with water which the patient is compelled to drink. Disgusting as well as useless concoctions are freely administered to the ailing. If the attending medicine man thinks the evil spirit in the patient can be driven out by noise, gongs and fire-crackers are used to produce a hideous din. Sometimes the devils are believed to be driven out by thrusting a red-hot needle into the flesh. But thanks to the far-reaching work of the medical missionary, and the more recent governmental recognition of Western methods of medical practice, these crude and barbaric means are being displaced. In the Christian hospitals, which number about three hundred, thousands of in-patients are treated annually, and a large number of major operations are performed. Chinese medical schools are now training some of the best of China's rising generation, and one of these institutions holds to the high ideal of a five years' course, with nine school months in each year. In many of the hospitals the large out-patient department is necessarily placed in the hands of native assistants, as the foreign physician is wholly occupied with other features of the

work. By means of this merciful ministration, opposition to the Gospel is weakened or entirely broken down, and opportunity is afforded to preach to the waiting patients, who, in the larger hospitals, frequently number several hundred daily.

Because of the emphasis laid upon literary and medical work, it must not be supposed that the preaching of the Gospel is given a secondary place. The physicians at present comprise only about one tenth of the foreign missionary force, and the missionaries engaged in the strictly evangelistic phase of the work are laboring daily to the full extent of their ability.

**Note 5. The Promise of the Future.** There are few countries, if any, for which the future holds a greater promise than for China. Marvelously wealthy in natural resources, all parts of the empire readily accessible to maritime commerce, nourishing a people gifted with rare powers of patience, perseverance, and imitation, not slow to learn, and eager for a place among the nations of the world—who dares prophesy what China shall be one hundred years hence? Much as the Christian church has had to do with the inauguration of a new epoch in Chinese history, the time will soon come when the great work of cultivating the new civilization and spreading the new religion among this ancient people must be left to the Chinese themselves. Even now, Christianity's mission in China is not so much to do the work of the new era as to determine its character. To-day, while the nation is still looking to Westerners for leadership and guidance, this may be done. Yesterday there were no schools in China, and to-morrow her own sons will be her teachers. But to-day neither of these conditions prevail, and the opportunity of the ages confronts the Christian church. Her failure to respond at once to the situation in China means irrecoverable loss for the kingdom of God. To tarry is to fail. To help in the creation of a new China is a privilege which any earnest young man or young woman may eagerly seek. School-teachers, physicians, mechanics, business men, and Christian workers in any and all legitimate lines, can find ample room for service. The present forces in China are pitifully insufficient. What are ten thousand workers against a multitude of 400,000,000? Let the Christian church face the opportunity, and let her answer be given to-day, before it is too late.

#### ADDITIONAL READING REFERENCES.

(1) A history of Christian missions in China. Smith: *Rex Christus*, ch. 4. (2) The tragic crisis of 1900. Broomhall: *Martyred Missionaries of the China Inland Mission*. (3) A Chinaman's view of the

situation in China. Chang Chih-Tung: *China's Only Hope*. (4) Actual experiences in mission work. Soothill: *A Typical Mission in China*. (5) The problems and method of developing a strong native church. Gibson: *Mission Problems and Mission Methods in South China*, chs. 7-11 inclusive.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What bearing have the natural resources of China upon her development? 2. What harm has been done by the foreign industrial invasion of China? what good? 3. Which of the many reforms now in progress do you consider the most significant? Why? 4. What opportunities are open to American young men and young women in China? 5. What is the topic of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. What is the status of the non-Christian religions of China? (Note 2.)

2. What effects of these religions are still evident in the life of the people?

3. What is the possibility of a revival of these old faiths?

4. State what you can of the early history of Chinese missions. (Note 3.)

5. What has been the period of greatest expansion?

6. How has the Boxer outbreak of 1900 affected the church in China?

7. What Christian forces are at work in China to-day? (Note 4.)

8. What attitude do many of the leading Chinese take toward the work?

9. What valuable literary work has been done in conjunction with the missionary enterprise?

10. Tell what you can of the medical work.

11. What percentage of the missionaries are engaged in it?

12. What is the promise of the future in regard to a Christian China? (Note 5.)

13. What distinctive contribution will Christian missions make to the new era?

### QUESTIONS FOR DISCUSSION.

1. In view of the nobility of many of the writings of Buddha and Confucius, why are they not more productive of virtue? 2. Why were the first fifty years of modern missionary work in China, though conducted at large expense and with small return, eminently worth while? 3. Compare China with India and with Africa in respect to the inducements it offers as a field for a life-work. 4. Of the several lines of possible work, which would probably bring the most fruitful returns? Upon what considerations do you base your answer? 5. Would you like to go to China with the intention of helping to shape its national destiny? Why?

**Mission Gem.** "Aside from Christianity, there is no visible hope for China. With it, after age-long slumbers, she will awake to a new life in a new world."—*Arthur H. Smith.*

**Personal Thought.** Many of those who have gone to China have had in them the spirit out of which martyrs are fashioned. Is it some selfish pursuit, or the fear of toil, or hardship, or death, that keeps me from giving myself wholly and unreservedly to the church's greatest task? It is true that ill health, family obligations, or other incapacities, serve as adequate excuses in many cases; but do these apply to me? Can the life which I have planned out for myself—physician, engineer, teacher, merchant, minister—be spent to largest advantage here or in China? Dare I be true to the answer?



## Lesson 20. THE CONFLICT IN JAPAN. Christianity *vs.* a Self-satisfied Atheism.

Scripture Reading: Life only through Faith in Christ. Gal. 3:1-14.

**Note 1. Object of the Lesson.** To show the present moral and intellectual situation in Japan, the manner in which the Christian forces are endeavoring to meet it, and the magnitude of the task which still remains.

### THE LESSON UNFOLDED.

**Note 2. The Island Empire.** The empire of Japan embraces a chain of islands, which, including Formosa, extends from the southern extremity of Kamchatka to a point off the southeastern coast of China, a distance of over 2,600 miles. Five of these islands are of considerable size, Yezo and Hondo being the largest. The smaller islands are over two thousand in number, but the entire area of the empire is little more than that of the state of California.

Notwithstanding its limited size, Japan sustains a population half that of the United States. The distinct facial types exhibited by the upper and lower classes may be due to the several tides of Tataro-Mongolian immigration from which the present race seems to have descended. The people are effusively polite, immaculately clean, intelligent, light-hearted, and much given to sociability. In the northern island of Yezo are still to be found about 17,000 aborigines, known as the Ainu. These people are an exceedingly hairy race, their limbs well covered with a coarse growth; they never bathe, and their religion consists in a crude worship of certain animals and other natural objects.

The country is so mountainous that only about twelve per cent of the area is adapted to agriculture. One half of this is used in the cultivation of rice, the most important of the staple cereals grown. Japan has no large farms. In carrying on their limited operations, the people have shown considerable ingenuity in terracing the hillsides—a method of gardening which adds largely to the natural beauty of the scenery. Small tea plantations are numerous, and the cultivation of mulberry trees assumes large place in connection with the silk industry of the people. The islands are especially rich in timber. Pine, chestnut and oak are common, while the camphor laurel is so abundant as practically to place the world's trade in camphor in the hands of the Japanese.

In minerals Japan is not especially wealthy, though the copper mines of Ashio are remarkable for the purity of their metal and for containing the largest known copper deposits of Asia. Iron and coal

are not wanting, but the gold and silver deposits are generally small and poor in quality.

**Note 3. The Moral and Intellectual Situation in Japan.** In Lesson 7 reference was made to the fact that while the Japanese are abandoning their old religious forms and faiths, they still retain the evils and immoralities connected with them. It would not be fair to say that no higher morality has found its way into Japan along with Western learning, for the new statutes on marriage and the family relation bear evidence to the contrary. Nevertheless, actual conditions are but slightly improved, if at all. This is due, in part at least, to the fact that at present two powerful forces are augmenting the evil. Japan has entered upon a new industrial era, which means that the thousands of young men and young women, many of them mere boys and girls, who formerly worked at their homes, are now gathered into great industrial establishments, silk factories, and the like. The indiscriminate crowding and housing of these operatives inevitably tend to a still further lowering of moral conditions. Some of the leaders of the nation are awake to the situation, and are urging legislation which will end these corrupting conditions, but the task is large and probably cannot be accomplished at once. What the industrial pressure is doing for the working classes, an atheistic philosophy, which recognizes no divine authority, is doing for the more educated. Thousands of intelligent Japanese acknowledge no source of moral obligation outside of themselves. Such a conviction in the vast majority of instances works for the moral deterioration of the individual, and among the higher classes of Japanese it helps to keep alive customs and practices abhorrent to a Christian community.

Intellectually Japan is awake as never before. The rising generation is taking rapid strides in modern social development. But the outstanding desire of the Japanese young men is to take over for themselves all the advantages of a Christian civilization, without the Christian religion. The colleges are turning out thousands of materialists and atheists. The people are turning away in throngs from their idols and other objects of worship, but less than 100,000 have found their way to Christ. The others, disbelieving in all spiritual agencies, are coldly indifferent to the Gospel. Yet the situation is by no means discouraging. The Young Men's Christian Association is carrying on a notable work at Tokyo, and other Christian organizations are continually meeting with greater favor. Not infrequently leaders of Japanese thought are outspoken against the popular tendencies just mentioned. Count Okuma, in addressing a body of young Japanese, used these words: "The noble life which the Bible holds up to admira-

tion is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture."

**Note 4. Christian Forces and their Distribution.** There are about fifty different missionary organizations operating in the Sunrise Kingdom. Of these, over two thirds are American societies carrying on eighty per cent of the work. There are in all about eight hundred foreign missionaries in the field. These are distributed in keeping with a policy of "centralization," *i. e.*, the establishing of strong centers of influence rather than the scattering of forces broadcast. Ten cities together contain over eighty per cent of all the foreign missionaries, and over seventy per cent of all the Japanese workers and churches, while of the total church membership three quarters are found in Tokyo and Yokohama. In the former city nearly forty different societies have placed their forces, though many of the suburbs are untouched. This centralization has meant that the first effort of the missionary is put forth to win the student classes. As a consequence the industrial and agricultural masses have been largely overlooked. In view of the fact that almost nine tenths of the population remain untouched by missionary effort, it is a serious question whether the policy of centralization has not been carried too far in Japan.

One feature of the Christianity of Japan which is eminently worthy of mention is its tendency to coalesce. Sectarian distinctions are wiped out, except as missionary organizations emphasize them. As a result, many movements in the nature of Christian union have taken place among the Japanese churches, a typical instance being found in the organization of the Methodist church of Japan by the amalgamation of all the forces and interests of the Methodist Episcopal (North), Methodist Episcopal (South), and the Canadian Methodist societies operating in Japan. Union theological schools, union publication interests, and amicable exchanges of territory and stations are more common in Japan than in other foreign fields. Practically all the Protestant churches use the *Union Hymnal* published by the Methodists in their fine printing establishment at Tokyo.

The same spirit of independence which has characterized these union movements has led to the organization of the *Kumi-ai* body and a Home Mission Society. The latter organization in 1895 decided to receive no more foreign funds, but to depend solely upon native contributions. A number of its enterprises are now self-supporting churches, and in the prosecution of its work it employs about 150 evangelists. The *Kumi-ai*, or Associated Churches, were originally missions of the American Board (Congregational), from which rela-

tionship they have withdrawn, establishing their independency. This body manages its own affairs and supports its own work; there is, however, cordial co-operation with the missionaries, many of whom are engaged in evangelistic work in connection with the *Kumi-ai*. Thus far, thirty-nine churches of the mission have been taken over into the new organization, which, by virtue of its own missionary activity, now contains fifty-three churches in all. It is not unlikely that we have here in germ the native Congregational church of Japan.

**Note 5. Methods of Missionary Work.** The medical work, so important a factor in China, has lost much of its importance as an agency in the evangelization of Japan, because private hospitals and government institutions are developing so rapidly. In China one half of all the missionary societies carry on hospital work, but in Japan this is true of only one seventh of the societies. Moreover, in the latter country there is a rapidly increasing number of highly trained native physicians who, in the course of a few years, will make the call for missionary physicians less imperative.

In respect to educational work, also, a careful study of the field suggests that schools and colleges are becoming less and less an im-

portant factor in the evangelization of Japan, inasmuch as the government schools are taking a relatively high standard—in many instances surpassing in quality the work of the mission schools. In the latter, the moral atmosphere is much better than can be found in the government institutions, but the scholarship is not such as to attract



**The Doshisha School, Kyoto, Japan.**

This picture shows the science hall, chapel, and recitation buildings. The institution was founded in 1875 by Joseph Hardy Neesima, and is to-day exerting a wide Christian influence in Japan.

the best students. By raising their standards and setting before themselves an educational ideal distinctly in advance of the public schools, the missionary teachers would again assume the leadership in educational work in Japan. But this would involve large expenditures and cannot be done until the boards receive adequate funds.

As it is practically impossible for a foreigner to acquire a polished

literary style in Japanese, most of the work done in providing a Christian literature has unfortunately had to be revised by native writers. With the rise of a body of competent native believers the Christian literature of the country should enter a new era of growth. Native authorship and closer adaptation to Japanese modes of thought will probably make such a literature more widely acceptable than heretofore.

A strong evangelistic campaign, from now until Japan is won, seems to be the supremely important thing in the Island Empire. To carry on this work, and to provide forces for invading the unreached fields of Japan is still an enormous task. While the established work can in many places be left to native forces, a vast amount of genuine pioneering remains to be done. The inducements to work in Japan are many, and the drawbacks are almost none. Missionary parents and children need not be separated as in other fields, the climate is relatively healthful, the natural surroundings abound in beauty and cheering features, the work is large, and the return from a life investment here is as rich as the heart can crave. But still, as in so many other fields, there arises the query, "Who will go for us?"

#### ADDITIONAL READING REFERENCES.

(1) The land and the people. Griffis: *Dux Christus*, ch. 1. (2) Progress of the missionary enterprise. Clement: *Christianity in Modern Japan*. (3) Women's interests in the Island Empire. Bacon: *Japanese Girls and Women*. (4) Recent developments and what they portend. Gulick: *The Evolution of the Japanese*, and Watson: *The Future of Japan*. (5) The life of Joseph Hardy Neesima (by Hardy), or of Guido Fridolin Verbeck (by Griffis). On Verbeck see Lessons 10 and 11 in HEROES OF THE FAITH course.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. When did modern missions begin in China? 2. What has been the period of greatest advance? 3. What lines of mission work are being pursued? 4. Do you regard the methods employed as best suited to China's evangelization? Give reasons for your answer. 5. What line of work should you prefer to follow should you go to China? 6. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. What is the size and population of Japan? (Note 2.)



2. What are the characteristics of the people?
3. Tell what you can of the natural resources of the country.
4. State the moral conditions which prevail. (Note 3.)
5. What are two contributing causes to this situation?
6. How has the intellectual movement expressed itself?
7. What Christian forces are in the field? (Note 4.)
8. How are these distributed with reference to the cities?
9. In what respect have the Japanese shown a commendable independence of spirit?
10. Tell what you can of the Home Mission Society of Japan; of the *Kumi-ai* body.
11. How do medical missions rank in importance in Japan? (Note 5.)

12. Describe the situation of missionary educational work.

13. What are the possibilities of developing a native Christian literature?

14. In view of the present situation, what method of missionary work would you regard as of chief value?

### QUESTIONS FOR DISCUSSION.

1. What strategic importance attaches to Japan as a mission field? 2. Judging from the character of the people, what would you say as to the strength and virility of that Christianity which the Japanese will probably develop? 3. Is the industrial life of Japan calculated to hinder or to help the religious development of the people? 4. Do you feel that the missionary forces of Japan are well distributed? Why? 5. What would you suggest as a policy to be pursued with regard to the mission schools? 6. What could you do to help make your suggestions possible of fulfilment?

**Mission Gem.** "If the faith of the first century fills us all, Japan will be a Christian nation within this century."—*The Maishu*, a Japanese paper.

**Personal Thought.** The missionary task of the Christian church assumes vast proportions as I contemplate it. I cannot do a great deal, possibly, in the solution of its countless difficulties, *but I can do my share.* And indeed, that is all He asks of me—*my share.* I cannot give Him more, I ought not give Him less. Personal considerations may well be laid aside in favor of His will. What is my share?

## Lesson 21. THE GLAD STORY OF KOREA. Open Doors to the Hermit Nation.

Scripture Reading: A Missionary's Crown and Joy. 1 Thes. 2:1-14, 19, 20.

**Note 1. Object of the Lesson.** To note the principal factors in the development of Christianity in Korea, and to point out the character and importance of the country as a mission field.

**THE LESSON UNFOLDED.**

**Note 2. The Country and People of Korea.** Korea occupies a peninsula, frequently compared with Florida for general shape, which juts out from the adjacent territory of Manchuria in a southeasterly direction, having the Japan Sea to the east and the Yellow Sea to the west. The extreme width of the peninsula is about 135 miles, and its length about 600. A chain of mountains, wooded in the northern part and barren in the southern, runs through the length of the peninsula nearer the eastern than the western coast. On either side of this range, fertile and well-watered plains of limited area extend to the seas. These plains, which fringe the coasts and extend inland along the rivers, provide stretches of rich soil which produce from two to four crops annually. As there is an ample and reliable rainfall, irrigation is needed only for the rice. Most cereals and root crops, tobacco, cotton and hemp, are readily grown. The rainy season occurs during the summer, which is rendered quite tolerable by cool sea breezes. During the remaining nine months of the year, the climate is ideal, and foreigners are not subject to diseases of locality.

The mineral resources of the country are practically untouched, though gold, which has been exported in considerable quantities, is obtained by a crude form of placer mining. Besides the gold, deposits of iron and coal, silver, galena and copper are known to be present.

The Koreans are of Mongolian stock, in some respects resembling the Chinese, in others the Japanese. Physically, they are well developed, and mentally they are liberally endowed. They almost invariably dress in white, which gives a characteristic appearance to a group of Koreans. Their language has an alphabet and is polysyllabic, and herein differs from both Chinese and Japanese. While their literature has been chiefly the Confucian classics, they have a small number of native writings. They value education and culture, recognize numerous social grades, and are unfettered in life and thought by any powerfully organized religious sect, such as the Hindus or Buddhists. Though the official classes practice Confucianism, and the people believe in demonism, Christianity is rapidly permeating the country, completely transforming the life and thought of the people. Formerly Korean women were entirely subservient to their husbands, and seldom appeared on the streets, but Christianity is fast changing these customs. Owing to long periods of abominable misgovernment, most of the people have become discouraged and indolent, and poverty has become widespread.

**Note 3. New Life in Korea.** The remarkable awakening experienced by the Orient mainly within a decade, has entirely changed the

fortunes of the erstwhile "Hermit Nation." The alleged failure of Russia to observe treaty stipulations regarding Korea brought on the Russo-Japanese war, terminated by the Portsmouth Treaty in September, 1905, by which Korea came within Japan's sphere of influence. In 1907 Japan forced the abdication of the king, and in 1910 annexed Korea to her own domain. Unfortunate as this was for the national integrity of Korea, it cannot be denied that Japan has introduced many improvements. She has brought about beneficial changes in the government and courts of the land, built new roads and founded schools, given employment to thousands of persons and set in motion the wheels of industrial progress. Now that these innovations have been forced upon the people, the whole country has responded, and a new life has become apparent throughout the nation. A thousand Korean students are away from home, pursuing studies in foreign countries. Since the Russo-Japanese war, a network of railways has been stretched over the country; a new system of finance has been introduced, telegraph lines have been established through all the land, and countless social and political changes are being effected. Korean life, to-day in a state of flux, is being run into new molds; it will soon set, when changes will no longer be readily made. Hence the urgency of the situation, as regards religious life in Korea.

**Note 4. Christian Entrance and Work in Korea.** Until within the present generation, Korea has been closed to outside influences. In 1884 Dr. H. N. Allen removed from China and settled in Seoul, where he soon proved himself of value to the royal family. In a court intrigue one of the Min princes, a favorite cousin of the queen, was seriously wounded, and his life was saved only through the timely and skilful service of Dr. Allen. This opened the way for the entrance of other physicians and missionaries into the country, and it was not many years before missionary enterprise was well established. About eighty per cent of all the mission work in Korea is being carried on by the Presbyterians and Methodists of America. This work, almost from the first, has produced good results. Medical, educational, and industrial work, features of missions essential in other lands, and designed primarily to win the confidence of the natives, have been largely unnecessary in Korea, since after the Gospel had received a fair hearing it was welcomed by multitudes. Within the first ten years less than eight hundred converts were won, but within the next six years, fifty thousand were brought within the church. To-day there are over two hundred thousand Christians in a population of twelve millions, while, if we include adherents and catechumens, that number must be increased to a round half million.

Medical work in Korea, though for a brief time the forerunner of evangelistic work, now gains its chief importance as an auxiliary and aid. In view of the generally poor equipment of the government hospitals, missionary institutions, when well equipped, are a distinct advantage to the missionary forces. Western education also is in a backward state, a condition due largely, if not primarily, to the fact that the missionaries did not find it necessary to employ



**Severance Hospital, Seoul.**

The first well equipped hospital built in Korea, and an important feature of the Presbyterian work. Fourteen departments of work are carried on, including a medical school.

educational institutions as an entering wedge for Christianity. But now that the country is awake to its needs, schools and other institutions of a Western civilization are multiplying and assuming greater importance.

**Note 5. Character of Korean Christianity.** The most marvelous feature of the Korean work is the type of Christianity which is being developed. Notwithstanding the rapidity of the growth, the Korean church is composed of almost an ideal Christian body. From the first, the converts have been made to feel the necessity of self-support. The missionary has been a director of native activities, rather than a pastor. When groups of native Christians petition for a church, they are told they must build one themselves, and if a reasonable amount of interest is manifested, the missionary may help. If a pastor is wanted, they are told that they must support him. The fitness of an applicant for church membership is tested by his ability to work for Christ and bring another person to Him. To guard the church from undesirable persons who may be moved by unworthy motives, applicants are first received as catechumens, and while they are thus on probation they are watched carefully and are instructed in Christian truth. They are generally on probation for six months or a year, and if, during that time, they are unable to interest themselves zealously in the conversion of their fellows their right to church membership is held in doubt. As a consequence of such a church-building policy, Korean Christianity has developed certain remarkable



features. A strong spirit of evangelism pervades the whole church. When a church was asked for enough money to send out a home missionary, an amount sufficient to send three was contributed, and the three were sent. When special Bible classes are held, people for miles around, some of them living several days' journey away, flock to the place of meeting. In one city a ten-days' institute was attended by over twelve hundred men. Much of the work, largely because of numbers, must be carried on separately for the men and women, and it is not unusual for men who have attended classes to return home and take care of the household interests for a number of days while their wives attend the women's sessions. Bible study has become a passion with the Korean Christians. One church has held Bible classes every evening for over two years. A consignment of 20,000 Bibles, upon reaching its destination, was immediately sold. Such facts as these serve as an index to the unusually high character of Korean Christianity.

**Note 6. Importance of Korea's Future in the Evangelization of the East.** Judging from the recent marvelous developments in Korea, that country may well become in the course of a few years the missionary people of the Orient. Should this be the case, it is evident that the future of Korea will widely affect for the better the millions in China, India, and other countries of the East. Each of the four great Oriental mission fields possesses its own particular value to the evangelization of the world. India will contribute to Oriental Christianity spiritual insight and interpretation, with special emphasis upon the mystical elements of the faith; China, perhaps the last of them to come to Christ, but destined to be greater than them all, will doubtless emphasize the social aspects of the Gospel; Japan will champion a type of Christianity eminently independent, unified, and rationalistic; while Korea will contribute to the faith of the old Orient a high spirituality of life and a zeal for righteousness. Already the religious movement in Korea has overflowed into Manchuria, and the ever-widening circles of that influence are still being felt. The opportunity for multiplying missionary effort is to be found in Korea as in no other field. Hundreds of communities are asking for some one to teach them of Christ, and many other places, in which the work is well established, are pitifully in need of reinforcements. A mission lesson may not be the place for an appeal for funds and men, but no thoughtful person who has a conscience and a heart can know the situation in Korea and not feel that the problems there awaiting solution are his business.

**ADDITIONAL READING REFERENCES.**

- (1) Korea's present situation. Gale: *Korea in Transition*, ch. 2.  
(2) A missionary's observations in Korea. Baird: *Daybreak in Korea*.  
(3) Brief history of missionary work in Korea. Zwemer and Brown: *The Nearer and Farther East*, pp. 277-312. (4) Current items of success from the field. *Missionary Review of the World* (see index, Dec. numbers, 1906-9). Practically every number contains most encouraging reports from the field.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. What is the size and population of Japan? 2. Tell what you can of the moral and spiritual condition of the people. 3. Compare the Christianity of Japan with that of this country. 4. How are the Christian forces in Japan distributed? 5. What are the principal methods of missionary work in Japan? 6. What are the inducements to missionary work in this field? 7. What field do we study to-day?

**QUESTIONS ON THE LESSON.**

1. State the object of the lesson. (Note 1.)
2. Describe the country of Korea in respect to its physical features and material resources. (Note 2.)
3. Characterize the people in regard to their physical and mental endowments.
4. What is the present social condition of the country?
5. How has the Oriental awakening affected Korea? (Note 3.)
6. Sketch the more recent political history of the country.

7. What are some of the innovations which have followed Japanese occupation?

8. Why does Korea's present situation constitute an appeal of special urgency to the Christian church?

9. How was Korea opened up to missions? (Note 4.)

10. What can you say of the growth of Christianity in Korea?

11. Characterize Korean Christianity. (Note 5.)

12. Tell what you can of Bible study in Korea.

13. What importance do you attach to the immediate evangelization of Korea? (Note 6.)

14. Compare the places of India, China, Japan, and Korea in Oriental Christianity.

15. What are the spiritual needs of Korea to-day?

### QUESTIONS FOR DISCUSSION.

1. What natural features of Korea will contribute to make it an important Christian power in the Orient? 2. How do you think the industrial evolution of the country will affect the spread of Christianity? 3. In what respects have Christian missions in Korea reversed the usual course of missionary procedure? 4. Do you approve

of the zealotness of Korean Christianity? Why? 5. In view of the receptivity of the people and the rapidity of conversions in Korea, what do you think of a policy of immediate advance in that country, involving a concentration of forces calculated to bring about the winning of the people to Christ within a decade? 6. What particular line or lines of work would you suggest as of special value.

**Mission Gem.** "Cannot you say something or do something to make the church in America realize that here in Korea just now is the Christian opportunity of centuries? This situation is extraordinary and amazing. If the Christian church has any conception of strategy and appreciation of an opportunity, any sense of relative values, she will act at once—not next year, but *now!*"—*William T. Ellis*, newspaper correspondent.

**Personal Thought.** The remarkable religious awakening in Korea has been accompanied by a simplicity of faith and an earnestness of endeavor almost unknown to the average Christian of America. Is there here a lesson for the deepening of my own spiritual life? God works through agents of great faith and consecrated energy, and when I am such He can work through me.

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## Lesson 22. AT THE OTTOMAN GATES. Christianity in the Turkish Empire.

Scripture Reading: A Pen Sketch of a Missionary's Life. 2 Cor. 5:20—6:10.

**Note 1. Object of the Lesson.** To describe Turkey's resources and people, her social and religious conditions in their relation to Christian advance, the Christian forces now in the field, their methods of work, and some of the results attained.

### THE LESSON UNFOLDED.

**Note 2. Turkey's Resources and People.** Territorially the Turkish empire is made up of Turkey in Europe, Turkey in Asia, and Turkey in Africa. European Turkey is a narrow strip of the Balkan peninsula between the Adriatic Sea and the Ægean and Black Seas, comprising about 63,000 square miles. Asiatic Turkey lies south of Russia and the Black Sea, extends eastward as far as Persia, and, including Palestine (Syria), reaches southward to Arabia. This section comprises roughly 600,000 square miles. In Africa the Turkish empire is represented by the *vilayet* of Tripoli, in area not quite 400,000 square miles. The total area of the Turkish empire is thus about one third that of the United States. Certain other countries over which Turkey exercises a nominal control are frequently regarded as forming a part of the empire. These include Egypt, Crete, and Eastern Roumelia,

besides several other states of minor importance. Much of European Turkey is historic ground, Macedonia carrying us back to ancient Greece and Alexander the Great; the city of Salonica (ancient Thessalonica) bringing us again into the companionship of the first far-reaching Christian missionary; and the metropolis of Constantinople suggesting the great schism between the Eastern and the Western churches and the Crusades of the Middle Ages. In Asiatic Turkey we are still in the midst of historic scenery. On the northeastern border we find the fertile Anatolian plateau crowned by "the tower-crested Ararat, the converging point of three empires." In the Euphrates river valley we come upon the early home of Abraham, and the modern Palestine is associated with a host of sacred memories.

The Turkish empire embraces a great diversity of resources, climate, and inhabitants. The European portion possesses large undeveloped mineral resources, though much of it, outside of Macedonia, is barren and desolate. In Asiatic Turkey the once fertile valleys of the Tigris and Euphrates, now that the ancient irrigation systems have fallen into disuse, are turned into parched deserts by the summer heat. The extremes of temperature in the Anatolian plateau make the treeless central regions dreary and uninviting, but wherever the rivers break through the hills the scenery is often majestic and occasionally of rare beauty. In these regions conditions favor the cultivation of many fruit trees and wheat. Tripoli is in general unproductive and supports only a scattered population.

No other government rules over so many races and nationalities with distinct languages and customs as does Turkey. The most important of these are the Ottoman Turks, the Greeks, and the Albanians of European Turkey, and the Armenians, Kurds, Greeks, and Arabs of the Asiatic provinces. In Tripoli are Moors, Arabs, Jews, Maltese, and several other nationalities. Practically no mission work is prosecuted in African Turkey.

**Note 3. The Social and Religious Conditions in the Country.** In Turkey, religion and politics are inseparably connected. Every religious body is a political party and has its representatives in the Council of State at Constantinople. But the government itself is Mohammedan, though it recognizes as religious communities the Greek Orthodox, the Armenian Gregorian, the Nestorian, the Protestant, and the Roman Catholic churches. Every non-Moslem must belong to one or the other of these bodies. Because of this identification of religion with political partizanship, vast numbers of the people are only church *adherents*, and can in no true sense be called religious *believers*. Though the government nominally guarantees religious liberty to all, this has



never meant liberty for a Mohammedan to become a Christian. Besides this, a fierce intolerance generally prevails between the sects. All these bodies, moreover, except the Protestant, have developed an exceedingly formal type of Christianity, in which ceremonialism entirely overshadows the spiritual life. All non-Moslems affirm that they are Christians; and all baptized persons affirm that they are converted. Yet the majority are as ignorant of a spiritual birth and of the Gospel way of salvation as the Hindus of India or the Buddhists of China.

The social development is on the same low plane as the religious. Ignorance and illiteracy characterize the people. This is particularly true of the Mohammedans. As the Koran is written in Arabic and must not be translated for Moslem use, it is rare indeed to find any other than an Arab who can read the book understandingly. The burdensome system of taxation which has heretofore prevailed has reduced the country to extreme poverty. Political intrigue, the governmental spy system, and religious jealousies have fostered deceit, lying, hypocrisy, and mutual distrust among the people. Freedom of thought and liberty of conscience, heretofore so strictly suppressed, have effectually prevented the development of manly characteristics. Finally, the social and moral ideals of all classes have been largely molded by Mohammedanism, which countenances polygamy and maintains the subserviency of women. All evils which spring from such conditions exist in Turkey in full force, abetted in a degree by the religions and condoned by the state.

**Note 4. Armenians and Armenian Churches.** For over five centuries the Armenians have had no national existence, but the majority of them still occupy the region which has for many centuries been associated with their name, *i. e.*, the territory centering about Lake Van and extending to the Black, Caspian, and Mediterranean seas. They number over three millions, two thirds of whom live within the Turkish empire. In personal characteristics and moral fibre they rank above the average citizens of the empire, though they are surpassed in the trades, professions, and general intelligence by the Greeks. Many of them are agriculturists, while others have won enviable reputations as merchants and bankers. In financial dealings they have the name of being slow, cautious, and shrewd. A number of the high financial positions under the government have been held by Armenians who have made their services indispensable to the life and prosperity of the country.

Like many of the eastern peoples, the Armenians have developed a national church. In the fourth century they accepted Christianity

through the preaching of Gregory the Illuminator, whence the name, "Gregorian Church." In 491 a meeting of Armenian bishops, by rejecting the doctrinal decisions of the Council of Chalcedon, effectually separated the Armenian churches from the Christian church of that day. The Gregorians of course regard themselves as Christians, though for centuries they have been little more than a political party. With the more recent rise of an evangelical spirit in Turkey, however, there have come some signs of a spiritual quickening in this communion.

During the last century an evangelical spirit arose among the Gregorians, but was bitterly antagonized by their leaders. As a result the evangelicals were excommunicated, and thereafter organized themselves with the help of missionaries into Protestant churches. It is with the training and development of these churches that the missionary forces in Turkey to-day are chiefly concerned. The shocking persecutions and massacres inflicted on the Armenians in recent times have been precipitated as much by race hatreds as by religious fanaticism.

**Note 5. Christian Forces and the New Turkey.** Christian forces from England and America have been operating in Turkey almost a century. But, since every subject of the empire must belong to one or another of the religions permitted by the state (Note 3, above), missionary work has had to be carried on under peculiar conditions. A direct campaign against Mohammedanism was out of the question, because the relation between Mohammedanism and the state is of such nature as to cause apostasy from the former to be treated as treason against the latter. The missionaries, accordingly, were compelled to direct their energies toward reforms within the nominally Christian churches rather than toward the upbuilding of new religious bodies. The latter, however, has come about in a perfectly natural manner, much as the Lutheran Reformation of the sixteenth century, against the original intent of its leaders, led to the establishment of the Protestant bodies of Europe. To-day a number of the Protestant churches of Turkey are independent, but all are working harmoniously with the missionary forces in the several fields, and the missionaries are establishing the mission churches upon an independent basis just as rapidly as their development permits. The evangelical Protestant churches number about two hundred, and have a membership of twenty thousand.

From the first, the mission work in Turkey has largely been that of the colporteur and educator. Seed thoughts of a larger and better life, faithfully sown for a number of years, finally began to bear fruit.

The first evident result of the work was the rise of the evangelical spirit in the late forties of the last century, noted above. From that time till to-day, the work has gone steadily on, often in the face of bitter opposition and cruel persecution. It is not an exaggeration to say that the lately-born national consciousness is a result of an awakened spiritual life. Not that the people at large have found a new religious understanding, but the leaders in the movement in the majority of instances were set on the road to the larger national goal by the missionaries. One of these leaders recently said to a missionary that the late developments in Turkey would have been impossible but for the preparatory work done by the mission schools throughout the empire. An instance shows the important place which these



**Anatolia College, Marsovan, Turkey in Asia.**

This institution is the educational ideal of a district covering 30,000 square miles, with a population of over 500,000. As feeders to the college, there have been established twenty-six other schools enrolling about twelve hundred students. In the same district are eight churches and a hospital of wide-reaching influence.

schools have held in the development of the new Turkey. During the past fifteen years, St. Paul's Institute at Tarsus has graduated one hundred men. Of these, fifty-six have become ministers or teachers, and fifteen have become physicians; *i. e.*, seventy-one per cent of these graduates have gone out into the surrounding country to act as positive forces in uplifting the next generation. The story of missions in Turkey "is written in the awakened intellect of all classes and races, in new conceptions of what Christianity demands of its followers, and in a changed atmosphere affecting the life and character of nearly all the youth born in the last generation, and destined to affect the empire still more vitally as the years go on."

The Church Missionary Society (London), the American Board and the Presbyterian Board (North) are carrying on extensive medical

work in connection with their missions. This work is not only affording welcome assistance in the evangelistic work, but will probably, by its cures, do much toward breaking down the Mohammedan belief in fate. Since the promulgation of the constitution and the granting of religious liberty, the medical work is everywhere dispelling opposition and prejudice.

It is not unlikely that the new era in Turkey will give the Christian churches of America opportunities such as have never been offered in that land before. Here, as in China and Korea, the national life is now in the process of making, and thousands are giving up their inherited notions of duty, righteousness, morality and religion. It is a day of days for the church of Christ. The question of missions in Turkey and a rapid expansion of the work for winning the Mohammedan world to Christ, ceases to be a question of pure sentiment; it is a question of moral obligation, of simple loyalty to Christ, of statesmanly devotion to a heroic and noble task.

#### ADDITIONAL READING REFERENCES.

(1) The checkered career of Turkey under the old order. Article on "Turkey" in *Encyc. Brit.* (2) Turkey and her recent development. Barton: *Daybreak in Turkey*. (3) History and faith of the Armenian church. Adeney: *The Greek and Oriental Churches*, pp. 539-552. (4) Moslem persecution of the Armenians. See the magazine indexes of 1895, 1896, and 1909 for reports of the Armenian atrocities.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What are the physical features and material resources of Korea? 2. In what respects is Korea a good missionary field? 3. Tell what you can of the character of Korean Christianity. 4. Why is the need for immediate advance in Korea very pressing? 5. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. What are the divisions of the Turkish empire? (Note 2.)

2. Mention some of the regions of unique historical interest.

3. State what you can of the material resources of the country.

4. Mention one notable feature of the population of the empire.
5. In Turkey, how is religion related to politics? (Note 3.)
6. What is the character of the non-Moslem churches? In what sense are they Christian?
7. Describe the social condition of the people.
8. Who are the Armenians, and where do they live? (Note 4.)
9. How do they compare with other peoples around them?
10. Tell what you can of the origin of the Gregorian church.
11. How did the Protestant churches arise?
12. How are they related to the missionary work now being prosecuted?
13. Along what lines has the missionary enterprise of Turkey developed? (Note 5.)



### QUESTIONS FOR DISCUSSION.

1. To what extent do you think late developments would have occurred in Turkey had it not been for the work of the missionaries? 2. What are some of the elements of hope in the present situation? 3. Which do you favor the more strongly, an effort to reform the Oriental Christian churches from within, or to build up a new church from without through proselytism? Why? 4. How does Turkey compare with India as a favorable mission field? with China? with Korea? 5. Along what lines would you favor pursuing mission work among the Moslems? among the non-Moslems?

**Mission Gem.** "The recent change of the Ottoman empire to a constitutional form of government has opened a new era in its history profoundly full of meaning for the kingdom of God. This is not the time for missions in Turkey to retrench. Through three quarters of a century there has been the laying of broad foundations; now begin the awaited years of privilege."—*Dr. John E. Merrill*, President of Central Turkey College, Aintab.

**Personal Thought.** The territory of Asiatic Turkey, from remote antiquity the battleground of nations and of many faiths, shall yet be the platform upon which one of the most glorious triumphs of Christendom shall be won. How soon will the church of Christ make this possible? That, in a measure, depends upon me. Help me, Master, to be true to the vision of a redeemed world, and grant that I may be faithful to my part in the ushering in of Thy kingdom. Amen.

## Lesson 23. CHRISTIAN OCCUPATION OF PERSIA. Prospects of the Work among Shi'ite Mohammedans.

Scripture Reading: God Exalted among the Nations. Ps. 46.

**Note 1. Object of the Lesson.** To point out the advantages of Persia as a mission field, the extent and character of the work now being carried on, and the possible future of Christianity in that country.

### THE LESSON UNFOLDED.

**Note 2. Characteristics of the Country.** Persia is bounded by Turkey on the west, Russia and the Caspian Sea on the north, Afghanistan and Baluchistan on the east, and the Persian Gulf and the Gulf of Oman on the south. The extreme length is a little over a thousand miles, and its area about two and a half times that of Texas. Its population is about eight millions, nearly twice that of Texas. The country is mostly a high table-land, which, while cut with frequent valleys suitable for agriculture, is in large part desert and unproductive. The winters are bitterly cold, except along the maritime tracts of the south, while the summers are hot but, by reason of the clearness of the atmos-

phere, are not uncomfortable. Famine and drought occur frequently, while the scarcity of roads and the insuperable obstacles to ready transportation often make it impossible to relieve a famine district, even though food may abound in other parts of the country.

Notwithstanding these unfavorable characteristics, all that the country really needs is development. At present, outside the immediate vicinity of the cities, there is but one modern carriage road, and that is a short one leading from the coast of the Caspian to the capital city of Teheran. There are no railroads in the country, though there is agitation for the construction of one running east and west from Teheran, and another from the capital to some point on the Persian Gulf. Such innovations will profit both government and people, for Persia is not without commercial resources. Where irrigation can be employed, the desert may be transformed into a garden, while in the upland valleys grows the finest wheat of the world. Persia is noted for some of her flowers, especially roses, and trees of rare beauty are commonly found about the larger towns. While her agricultural exports are not large, her wool and silk manufactures, especially rugs and shawls, are justly celebrated. Other Persian products, such as finely tempered sword-blades, inlaid work in metal and wood, and ornamental tiles of exquisite workmanship, would quickly assume a larger commercial importance with the introduction of Western methods and improvements in transportation. This problem is vitally related to that of popular education referred to below, and both must be worked out together.

**Note 3. The People, their Social Welfare, and their Religions.** The bulk of the population of Persia is made up of descendants of the ancient Persian stock, though large numbers of aliens have drifted over the borders from Turkey and Turkistan. Notwithstanding the resulting modification of the racial type, the Persian physique, when given a fair development, is still fine, the features well cut and the carriage noble. In moral fibre, however, the wealthy Persians are notably weak, ruining their constitutions by wild dissipations. The poorer classes, while possessed of healthier tastes and habits, are generally so oppressed by the struggle for existence that nature seldom has a fair chance to develop the normal type.

The prevailing poverty limits opportunities for social development. Nine tenths of the people are said to be illiterate, public school education being practically unknown. The religious teachings, such as they are, afford little encouragement to purity of conduct, except in the matter of abstinence from intoxicating beverages, as required by the Koran. Tobacco and opium smoking are prevalent, the former

among women as well as men. The Persian, in spite of his poverty, is always hospitable, and the language of the common people possesses a wealth of polite phrases that makes it, in the Orient, what French is in the Occident.

The condition of woman in Persia, as in Turkey, is deplorable. Among the wealthy, who commonly practise polygamy, the women are confined to the harem, they have no associations outside of the immediate family, and wives are not permitted to sit at a feast with the husband's guests. Among the poor the women enjoy much greater freedom; and since polygamy is a costly luxury, the women in the lower classes are saved from the misery that prevails in the harems.

The religious situation in Persia is much like that of Turkey. Ninety per cent of the people are Mohammedans—chiefly of that branch known as Shi'ites. All other Mohammedans are known as Sunnites. These sects differ not so much in doctrine, as on the question of Mohammed's legitimate successor. The hostility between them is so bitter that a Shi'ite who makes the pilgrimage to the Sunni stronghold of Mecca takes his life in his hands. Therefore places of pilgrimage within the Persian domain are substituted for Mecca, and to these shrines thousands of pilgrims flock annually. Often they sell all they have, or spend the savings of a long and hard life, to make the trip, and return penniless to their homes to live out the remainder of their days in poverty. The spirit of fanaticism is always present, though often latent, among the Shi'ites. Once each year, at least, by public procession and fanatical demonstrations, these people give expression to their fierce zeal for the faith; it is then safer for foreigners to remain indoors.

Another faith of Persia, known as Babism, had its rise in the last century through the preaching of a young Persian, whose tirades against the immorality of the priests aroused priestly hatred but popular enthusiasm. He claimed to be a messenger sent to announce the second advent of the Mahdi, or director of the faithful, and though he was several times threatened with death, he continued his scathing denunciations with a fearlessness that finally brought him under the displeasure of the government, by which he was put to death. Since his day, the sect thus established, notwithstanding fierce persecutions, has continued to grow. It emphasizes the brotherhood of man and denounces polygamy. In its later developments it attempts to amalgamate Mohammedanism, Hinduism, Buddhism, Christianity, and all other religions. Already there are said to be ten thousand members of the sect in the United States, though adherents themselves place the number much higher. In Persia the number is prob-

ably a little less than two millions. Many of them continue to call themselves Mohammedans, since acceptance of Babism does not necessarily involve a renunciation of one's previous creed.

**Note 4. Christian Forces and Methods of Work.** In 1811, almost twenty-five years before the first work was begun by societies now in the field, Henry Martyn, that peer among translators, stopped at the city of Shiraz for ten months, and there, a year before his death, completed his translation of the New Testament into Persian. This translation was the only one for nearly seventy-five years, and was read by thousands. It was not till 1836 that the Presbyterian Board (North), the oldest in the field at present, opened its work in the country. From the first, Moslem hostility compelled the missionaries to pursue educational and medical rather than directly evangelistic work. Christian preaching repeatedly met with immediate and open hostility. For this reason the early work was mainly among the Nestorians. These people seceded from the Eastern church about fifteen centuries ago, and the work of the Presbyterian Board and later of the Archbishop's Mission, of England, to bring them to a purer Christian faith was meeting with encouraging success, when Russian missionaries succeeded in closing the breach of centuries and reuniting a large portion of the Nestorian church with the Greek church. This development, while a blow to the missionary interests, is not without its blessing, as the Nestorians have passed into a better communion than they, by themselves, sustained. Furthermore, it has turned missionary attention upon the Mohammedans as a field within which definite work may now be conducted. The present time seems more opportune for such work than any period heretofore.

The great bulk of mission work in Persia is carried on by two societies, *viz.*, the Presbyterian Board (North) and the Church Missionary Society of London. Together these societies maintain not far from 150 schools for boys and girls. With the awakening that has swept over Persia within a year, however, these schools are now wholly inadequate to meet the needs. As soon as comparative peace was restored after the deposition of the old shah (1909), the schools became crowded as never before with Mohammedan youths, so that here again, as in so many of the Eastern fields, a new demand has arisen for men, a demand which the Christian church ought to supply by an early increase of its forces.

One phase of missionary labor which should not be overlooked is the relief work which is frequently necessary throughout Persia either because of local famines, or of Kurdish raids in the western part of the country. The Kurds are an extremely warlike people who inhabit the

mountains of Kurdistan. Their marauding bands swoop down upon unprotected villages, seize anything and everything as booty, and, after a general devastation, return to their mountain lairs. Sometimes these bands are made up of only a handful of bandits; sometimes they constitute practically a small army. A missionary, writing home in 1908, thus describes one of these plundering expeditions of the Kurds:

"In July, some 5,000 Kurds descended on one of the valleys and plundered and burned ten villages, killing a few of the people and destroying the crops. Most of the fighting men of the valley were two days' distance away in their summer pastures, as it was thought the flocks would be the point of attack. It was therefore as a surprise that the army of Kurds appeared early in the morning on the top of the mountain at the head of the valley. Our young preacher, Khoshaba, who also by birth is the chief of the valley, at the head of a small band met the Kurds on the mountain, and by skilful fighting held them in check until the women and children had time to cross the Zab to a place of safety. Khoshaba and his men then crossed the bridge, and held it against the Kurds, thus preventing a massacre of the people. But while they were safe they had to witness the burning of their homes and fields, and the plundering of their goods. . . . It was sad to see the blackened walls of the villages, and the women walking among the ruins of their homes, beating their breasts and bemoaning their loss. I visited all the burned district, comforted them the best I could, and took a census of the villages and of the supply of food on hand for the winter, as a basis for the distribution of relief."

**Note 5. The New Movement and the Future of Missions in Persia.**

As a result of the new movement that is sweeping over the Orient, Persia has begun to arouse herself. The opportunities for which missionaries have long been waiting in Persia are now daily being realized. Much of the earlier hostility to mission projects has disappeared, and in numerous cases the Mohammedans are actually inviting a larger activity on the part of the forces in the field. In the city of Teheran the government requested the establishment of a school by the missionaries, and is to-day calling for more young men to fill government positions than the schools and academies can supply. Moreover, the medical work and the hospitals, once opposed as agents employed in thwarting the will of Providence, are now welcomed and aided. In Ispahan the Moslems are supporting generously the medical work established there, and in Teheran a Mohammedan woman of high rank has founded a women's hospital. Probably Persia will never be as important a mission field as some we have studied, both on account of her relatively small population and her inability to influence powerfully any neighboring people. The conversion of the Shi'ites of Persia would have practically no bearing upon the conversion of the



Sunnites of the Ottoman empire, since the latter regard the former as heretics. But there are opportunities to-day for the Christian church in Persia which will not long remain. To-day the Persians are casting about for leaders who will guide the nation into a new epoch of its national history. Persia cannot produce those leaders at once from her own sons. But any force which can enter the country and elevate the national character, instil into the new national consciousness high ideals of citizenship and the state, and lend stability and vigor to national institutions will be welcomed. No other force is so capable of accomplishing this result as Christianity. Persia needs Christ. Will the Christian world give Christ to Persia?

#### ADDITIONAL READING REFERENCES.

(1) Pictures of Persia, both in ancient times and modern. Jackson: *Persia, Past and Present*. (2) Religious history of Persia. Bliss: *Encyclopedia of Missions*, art. "Persia." (3) Recent developments in Persia. See indexes of current magazine literature. (4) Work and observations of a medical missionary in Persia. Wishard: *Twenty Years in Persia*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. How is Turkey territorially distributed? 2. In what section of Turkey is the greater part of the missionary work carried on? 3. Why has not missionary effort been extended primarily to Mohammedans? 4. Tell what you can of the Armenians and their churches. 5. What has Christianity already done for Turkey? 6. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. Describe the physical characteristics of Persia. (Note 2.)
2. What is the present commercial status of the country?
3. Suggest some ways in which the introduction of Christianity into Persia might modify this commercial situation.
4. How would you characterize the people of the country? (Note 3.)

5. What is the social condition of Persia?
6. Tell what you can of the Mohammedans of Persia.
7. What is the Babi sect?
8. When, and by whom, was the New Testament translated into Persian? (Note 4.)
9. For what people in Persia has the mission work been chiefly carried on? with what results?
10. What societies now carry on the bulk of the work? Does the present equipment meet the need?
11. In what relief work does the missionary occasionally have to engage?
12. How does the new movement in Persia affect the missionary problem? (Note 5.)

### QUESTIONS FOR DISCUSSION.

1. Would you base an argument for missions in Persia upon the physical characteristics of the land? Why?
2. Why do you think that a high type of Christianity might be cultivated among the Persians?
3. What is your estimate of any religion which, like Babism, makes room for all religions within its creed?
4. Why should

Persian missions be enlarged without delay? 5. What would Persia's ancient history seem to indicate with regard to the possibilities of a great future for the nation?

**Mission Gem.** "It is the day of opportunity in Persia, and there is need for re-enforcements."—*Rev. S. M. Zwemer, D.D.*

**Personal Thought.** As my conviction grows concerning the power of Christ to help me, I shall be more convinced of His power to help others. He who said, "I will never leave nor forsake thee," says also of one in need, "Bring *him* unto me." Forbid that I should be willing, my Master, to use Thy help for myself, unless I am willing to share it with others.

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## Lesson 24. AMONG THE ISLANDS OF THE SEA. Oceanica as a Mission Field.

Scripture Reading: The Islands in the Thought of God. Is. 51:4-6; 42:1-4.

**Note 1. Object of the Lesson.** To show the character of the people who inhabit the Pacific Islands, and the phenomenal success which has attended missionary work among them.

### THE LESSON UNFOLDED.

**Note 2. The Island Groups and their People.** The term Oceanica will be used in this lesson to include all the Pacific islands south of the tropic of Cancer. Geographers group these islands variously, but it will be convenient for our purpose to adopt the division which recognizes four distinct groups, *viz.*: (1) *Malaysia*, including Sumatra, Java, Borneo, and the immediately surrounding islands to the west of New Guinea. (The Philippines, which properly constitute a part of Malaysia, will be treated separately at a later point in this course.) (2) *Melanesia*, "the islands of the blacks," made up of New Guinea and the Fiji group, with all the islands lying in between. In this group are the New Hebrides. (3) *Micronesia*, the many small islands lying in the western Pacific just north of the equator, the most important of which are the Ladrone, the Caroline, the Marshall, and the Gilbert islands. (4) *Polynesia*, made up of all the other islands not included in one of the above three groups. Hawaii and New Zealand are regarded as belonging to Polynesia. Of these four main groups of islands the first is by far the largest, having a total land area equal to half the United States. On the other hand, the total area of the remaining three groups, exclusive of New Zealand, is only about that of Georgia.

The inhabitants of the first of these groups, of the second, and of the third and fourth combined, present three sharply contrasting racial types, that sometimes overlap the geographical boundaries of the

several groups of islands. The Malaysians are short, olive-skinned Mongolians with round heads, straight hair, beardless faces, and slightly oblique eyes. They are serious, sombre, morose, and ceremonious, yet cunning, revengeful and cruel. The Melanesians are tall, sooty-brown Ethiopians, with elongated heads, curly hair, frequently full-bearded, and straight eyes. They are lively, happy, boisterous, unceremonious and frank, yet on occasions revengeful and cruel. The natives of the rest of Oceanica, generally known as Polynesians, are characterized by similarities in feature, language, and customs, which are quite remarkable in view of their wide dispersion and isolation. They are a dark, copper-colored race, well-built, handsome, ceremonious, and much given to high-sounding titles.

**Note 3. Religious and Social Status of the Malaysians.** The greater part of Malaysia constitutes the magnificent possession of Holland known as the Dutch East Indies, sometimes called Netherlands-India. The government makes little or no effort to introduce European social and ethical ideals. This fact explains much concerning the religious and social status of the Malaysians. The inherited faith of the greater number of them is Mohammedanism, and this religion is still gaining ground. Moslem zeal is kept alive by pilgrimages to Mecca—a journey made annually by more than ten thousand Malaysians. The islanders, however, do not seem able to rid themselves of their original polytheistic conceptions, and hence the most monotheistic of faiths has here been practically reduced to a polytheistic cult. The Malaysian Mohammedan prays to Joseph and sacrifices before him that he may have beautiful children; he makes his offerings to Moses for bravery; to Solomon for high position and great honor, to Jesus for wisdom and learning. Besides Mohammedanism, a composite cult made up of primitive animism, ancestor worship, fetichism, and certain Buddhist and Hindu elements, prevails and is practised by many. That Hinduism was once the leading faith is indicated by the ruins of once gorgeous Hindu temples.

The social condition of the Malaysian, which at its best does not rise above his low religious ideals, is generally lowered by the natural effect of a torrid climate. Moreover, the advent of the white man has not been morally advantageous, although on the whole Malaysians are more civilized to-day than formerly. Notwithstanding the prohibition of strong drink by Mohammedanism, the people are addicted to intemperance; they are given over to gambling and opium smoking; dishonesty and thieving are common, and immorality is not only unchecked but almost unheeded. Into this social disorder Christianity has entered, and is gradually fashioning a new and better order.

**Note 4. Missionary Work and its Difficulties in Malaysia.** The mission churches of Malaysia are of two different types: (1) The undenominational Protestant church of the East Indies, in which the clergymen of the parishes are chosen by a committee in Holland, appointed by the government's minister of the colonies, and paid from the government treasury. This is a state-supported church, though, as will later appear, it does not represent the colonial government in any way. (2) The mission churches established by the independent missionary societies. The societies carrying on these churches are almost entirely Dutch societies. They have won remarkable successes as well among the lowest tribes as among the Mohammedans of Sumatra and Java.

Yet this success has been achieved in the face of strong opposition. The Dutch government from the beginning has been averse to any interference with native customs and the established faith. Only a few years ago, in a paper read at a missionary conference in Java, it was stated that the government expressly stipulates that "all native officials must be Mohammedans, and that if one of them were to become a Christian he would be at once removed from his post." In view of such regulations, Mohammedanism is closely associated with the government in the popular mind. Open-air preaching, missionary journeys into the country, and similar forms of activity are practically forbidden to Protestant missionaries, but the Mohammedan propagandists suffer no restrictions in their operations. In the island of Java alone there are twenty thousand Mohammedan schools, such as they are, and three hundred and twenty-five heathen Chinese schools. Nevertheless, Christianity to-day may boast a church membership of over half a million in Mohammedan Malaysia, and more than a thousand public and private educational institutions free from the anti-Christian influence of the Chinese and Mohammedan schools. More converts have been won from Mohammedanism in Malaysia than in any other mission field.

**Note 5. The Christian Church in Melanesia.** In no other section of Oceanica does the story of the Christian church record more inspiring incidents, heroic sacrifices, and hair-breadth escapes from murderous savages, and such truly marvelous conversions of whole communities as in Melanesia. Frequently the natives, made suspicious by the maltreatment to which they were subjected by unscrupulous traders, became embittered against the missionaries and treacherously murdered them. It is difficult to condemn these savages for their ill-conceived methods of self-defense, when we know of some of the diabolical plots carried out by the traders. In one instance a sea captain



landed four of his men sick with measles at four different points in the New Hebrides, where John G. Paton was working, that they might go among the natives, to whom the disease is very deadly, and spread the contagion. To Paton's remonstrance against such villainy the captain shamelessly responded, "We have sent the measles to humble them. That kills them by the score." The fiendish scheme succeeded, and thousands died of the epidemic which followed. The natives, now infuriated, drove Paton from the islands, and the conversion of the New Hebrides was put off indefinitely. Recently the interest in the islands has again been aroused, and the present prospect for Christianity is very encouraging.

The story of the Fiji islanders is one of the most remarkable in missionary annals. The conversion of practically the entire group of eighty islands took place within the lifetime of one missionary—the heroic James Calvert—who, shortly before his death, writing of his journey to the scenes of his earlier labors, observed that whereas in 1835 there was not a single Christian, in 1886 there was not an avowed heathen in the eighty islands. He found thirteen hundred and twenty-two churches, more than eight hundred schools employing over twenty-six hundred teachers, and a regular church attendance of over ninety per cent of the entire population. It is such phenomenal victories of Christianity as this in the Fiji Islands that has made the proportion of church-goers to the entire population in the South Sea islands, exclusive of Malaysia, greater than in any other portion of the world.

**Note 6. Missionary Labors in Micronesia.** The methods of missionary work in Micronesia, and in the island world generally, excepting Malaysia, are unique. Because the islands are so numerous and scattered, missionary vessels are used in touring among them during the healthful season. Some fairly central island of a given group is selected as the missionary headquarters. Here is located a training school for the native young men and women whom the mission ship may gather in its rounds about the islands. When these picked converts have received their training they are returned to their homes accompanied by the missionary who, after seeing them established in their respective fields, leaves them to solve alone the problems which confront them. In this way a strong native ministry of unusual resourcefulness is developed. The martyrdom which many of the early native missionaries suffered inspired new converts to real heroism, so that frequently where one missionary fell, anywhere from five to twenty-five stood ready to fill his place. The churches which have

grown out of such splendid Christian courage are almost wholly self-supporting, and are themselves strong missionary churches.

Most of the work in Micronesia is carried on by the American Board of Commissioners for Foreign Missions which began its work among these islands in 1856. To-day, besides the training schools conducted by the missionaries, there are in Micronesia, not counting the work in the Ladrone islands, over



Native Church, Butaritari, Gilbert Islands, Micronesia.

one hundred and twenty schools taught by the natives with more than six thousand pupils, and a church membership of about six thousand persons who contributed almost ten thousand dollars to the work during 1908. A missionary in the Gilbert Islands writes that scarcely a week goes by without ten or twelve conversions, while the supply of Bibles is wholly inadequate to meet the Christian demand.

**Note 7. Polynesian Missions and their Fruits.** Polynesian missions were instituted in 1797 when the Duff arrived at Tahiti with a party of thirty missionaries. Few of the earliest of the missionaries sent to these islands were made of the sturdy stuff necessary for the dangerous pioneering required, and the work consequently made but little progress during the earlier years. At last, however, a signal victory was won when, in 1815, practically the entire island came over to Christianity. All the idols were removed from their accustomed places, the temples were torn down, churches built in their stead, and Christian worship became universal in Tahiti and Eimeo. From these islands it speedily spread to others of the group.

In Hawaii, a yet more striking development of Christianity took place. A few years after the Christian victory in Tahiti, the Hawaiians wearied of their idols, threw them away, tore down their temples, and were waiting for a new religion when in 1820 missionaries from the American Board arrived. Christianity thus had free scope from the beginning and spread rapidly. When a quarter of a century had passed, the laws, institutions and religious state of the islands were as decidedly Christian as in many of the most advanced nations of the world. In 1873 the Christian churches of Hawaii became independent, had a membership of over fifteen thousand, and besides meeting all

home expenses, devoted one fifth of the total contributions to foreign missions.

By reason of its striking interest, its uniqueness, its variety and its successes the missionary work of Oceanica is one of the most delightful of studies. Only in the sense that all the world is a mission field can we any longer regard Oceanica as a proper sphere for foreign missions. Many of the communities are more Christian than Boston, New York, Philadelphia, or Chicago. Much still remains to be done, however, though here, as in no other field, the conquering Christ has won the hearts and minds of savage men, and given to His church an earnest of what shall be when "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

### ADDITIONAL READING REFERENCES.

(1) A good view of the island world. Alexander, *The Islands of the Pacific*. (2) Early work among the Melanesians. Yonge, *Life of Bishop Patteson*, 2 vols. (3) *Autobiography of John G. Paton*; or *Life of James Calvert*, by Vernon. (4) A study in the social evolution of a people. Blackman, *Making of Hawaii*. (5) Brief history of missions in Oceanica. Montgomery, *Outline Study of the Island World of the Pacific*.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What economic and social conditions prevail in Persia? 2. How do the Persians differ in religion from the Mohammedans of Turkey? 3. What is the comparative importance of Persia as a mission field? 4. In what way will the new movement in Persia probably affect Christian missions? 5. Where does the responsibility for the Christianizing of Persia rest? 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. Name and locate the four great island groups of the southern and central Pacific Ocean. (Note 2.)

2. Describe the three races of people which inhabit these islands.

3. What are the religious beliefs of the Malaysians? (Note 3.)

4. What are the social characteristics of these people?
5. By what forces are the mission churches of Malaysia supported?  
(Note 4.)
6. Whence comes the greatest opposition to Malaysian missions?
7. Tell what you can of missionary work in the New Hebrides.  
(Note 5.)
8. Who wrought in the Fiji Islands, and with what results?
9. Describe the usual missionary method pursued in the island world. (Note 6.)
10. What is the position of Christianity in Micronesia?
11. When was the first effort made to convert the Tahiti islanders? What success followed later? (Note 7.)
12. What finished work of foreign missions has been wrought in Hawaii?

#### QUESTIONS FOR DISCUSSION.

1. What would the remarkable conversions among the South Sea islanders suggest as to the capacity of all men for moral and religious

response? 2. Notwithstanding the practical inability of these islanders to influence other large portions of the race for Christ, do you regard the work that has been done among them as a paying investment of Christian money and Christian lives? Why? 3. What is the church's responsibility still with regard to these fields? 4. What do the victories gained in the South Seas suggest as to the possibility of similar victories among other peoples? 5. Where is the real source of all missionary power?

**Mission Gem.** "Those who deblaterate against missions have only one thing to do—to come and see them on the spot. Missions in the South Seas generally are by far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen."—*Robert Louis Stevenson.*

**Personal Thought.** The little far-away islands of the sea are not beyond the thought of God. Doubtless many an obscure heathen village possesses undreamed of potentialities for the kingdom, and these villages are also in the thought of God. When God's thoughts become the thoughts of His church, how speedily will these places hear the story of redemption! And to whom belongs this responsibility?

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## Lesson 25. EUROPEAN MISSION FIELDS. Religious Conditions in the Greek, Roman, and Protestant Sections.

**Scripture Reading:** A Message Appropriate to Priest-ridden Countries. Is. ch. 55.

**Note 1. Object of the Lesson.** To show the necessity of missionary enterprise in Europe, the nature of the work now being carried on, and some of its difficulties, encouragements and successes.

### THE LESSON UNFOLDED.

**Note 2. The Necessity of Missionary Work in Europe.** Europe is nominally a Christian continent. In a population of about four hundred millions, over ninety per cent belong to the Greek, Roman, and Protestant churches. The remainder is made up of Jews, nine millions, to be studied in a later lesson; Mohammedans, eight millions, included for the most part in a previous lesson on Turkey; and "heathen," one million, a number so small, compared with the whole field, as to be practically negligible. These figures suggest at first glance that there is comparatively little need of missionary work in Europe. Several considerations show, however, that such a view has really no foundation. For centuries Europe has been a hotbed of ecclesiastical tyranny. Degenerate established churches, Protestant as well as Catholic, have worked hand in hand with prejudiced governments against independent religious thought, a popular knowledge of the Bible, the establishment of a regenerate church, and the



rearing of an enlightened and fearless clergy. It is estimated that more than one quarter of the population of Europe is without the Bible. Such a situation is obviously antagonistic to evangelical Christianity. Moreover, in such countries as Spain, Portugal, France, and Russia every encroachment of Protestantism is bitterly opposed by the Roman and Greek hierarchies. Besides all these antagonistic forces, Catholic and Protestant, a free-thought movement of large significance is making itself increasingly felt over the continent. While assuming different external forms, its temper is throughout fundamentally the same. Such forms are Italian and French "modernism," the Austrian "*los von Rom*" ("separation from Rome") movement, and the Russian and German socialist propaganda. The distinctions between them, however, are by no means clearly marked, and frequently the religious and political ideals of a party are so intermingled as to make it difficult to say whether the primary interest is religious or political. Thus in Germany at the present time the great majority of the socialists are anti-religious, as bitterly opposed to Protestantism as to Romanism. There is much evidence that in the larger liberty that has come to many Europeans within recent years, and in the larger production of a non-religious literature, many persons are finding it increasingly easy to dispense with religion. An oppressive priesthood and an unsatisfying formalism on the one hand, and an anti-religious propaganda on the other, are the foes which an evangelical Protestantism is facing in Europe to-day.

**Note 3. Protestant Mission Work in Russia.** The Orthodox Greek church of Russia holds sway throughout the empire except in Poland, where the Roman Catholic church is supreme, and in the Caucasus, where most of the people are either Mohammedans or Gregorian Christians. For centuries the church and the state have been practically different sides of the same despotism, so that hostility to the church became a crime against the state. As recently as 1905 the law making it a crime to leave the Greek Orthodox church and become a member of an evangelical body was in force. In that year, however, that statute was abrogated and evangelical bodies began to declare themselves all over the empire. In 1906 the Russian Evangelical Alliance was organized for the purpose of uniting all evangelical Christians in Russia in common work for their Master. Since that time the Protestant movement has spread with great rapidity. To-day, while religious toleration exists in theory, it scarcely exists in full fact, and religious liberty, as it is understood in America, is unknown. Nevertheless, the Protestant forces are already pushing forward with encouraging vigor. The immigrant Baptists, the native

Baptists (generally known as Stundists), and the Methodists are laying good foundations for much larger work in the future; already there are twelve evangelical churches drawing crowded audiences in the city of St. Petersburg alone; and two Protestant theological seminaries have been founded.

In fields which are not readily open to aggressive evangelical preaching and established missionary institutions, the British and Foreign Bible Society carries on an important work in the sale and distribution of Bibles, Testaments, and portions of Scripture by colporteurs who travel thousands of miles on foot, visiting villages far from the beaten paths, and, by letting the Bible work its own conviction, prepare the people for the day when they shall be permitted to exercise a larger religious liberty. The results of this work are incalculable. In every oppressed country of Europe, the germs of a purer Christianity are secretly at work. The way is thus made ready for the coming of the missionary and preacher, and ultimately for an open expression of the Christian faith.

**Note 4. Work in Latin Countries.** The countries in which the Roman church has until very recently exercised or is now exercising a predominant influence are Spain, Portugal, France, Belgium, Italy, and Austria-Hungary. In these countries the people, priest-ridden for years and without a Bible, are ignorant of any way of salvation except as they have been taught that strict compliance with the behests of the priests and the formal rites of the church are means to that end. Evangelical missionary work in these countries has consequently had as its chief object the preaching of Christ as the sole Saviour of men, and the spreading of a real knowledge of the Scriptures. In some fields the Protestant missionaries have distributed the Douay version (popularly known as the Catholic Bible), thereby reducing priestly hostility to the minimum, convinced that if only the Catholics could know what the Bible, even as translated by their own priests, teaches, it would be a great gain. At the same time, the Vatican Press has taken over the publication of the St. Jerome Society's Italian version and has struck off a large edition—some say half a million copies—of the gospels “for dissemination, more or less secret, by bishops and parish priests.” In some quarters many a Catholic priest, and occasionally even a bishop, is found who encourages his people to obtain Bibles. Recently in Spain a local priest, after endeavoring in vain to make his parishioners give up copies of the Scriptures which they had purchased, complained to his bishop. The bishop's reply, striking because so unusual, was: “Do not trouble to deprive your parishioners of the books bought from the

Protestants, for they will not find any unsound doctrine in them. Neither should you molest the vendors of such publications, for they are only doing their duty. See to it that you as faithfully fulfil yours."

In general, however, it must be confessed that so far as the clergy control the state they use every means in their power to prevent the spread of an evangelical Christianity. In two of the provinces of Austria-Hungary, as in some other sections of Europe, Bible distribution is positively forbidden by the government. Notwithstanding this hostility of the clergy, and sometimes of the state, the people of these Latin countries are glad and anxious to obtain the Bible, and respond warmly to evangelical preaching. The results thus far attained, and the attitude of the Vatican toward Bible distribution, afford much encouragement, but the people, for the most part, are so completely under the control of the priests, and the priestly hostility to evangelicalism is generally so bitter, that the work moves on with difficulty. The American missionary interests in Latin Europe are represented in the limited work of the Congregationalists and Baptists, and in the more extensive operations of the Methodists.

**Note 5. Christianity in Protestant Europe.** In those European countries which have not yet been mentioned, Protestantism is the established faith. Accordingly every child is by birth a member of the church, as he is of the state, and remains so, whatever his moral character, until he dies, or renounces his allegiance either personally or through his parents. Membership in these churches, therefore, is in no sense dependent on personal religious convictions. The clergy are state officials, and too often men of worldly and rationalistic temper, bitterly hostile to evangelical preaching. Under these circumstances it will be seen that most of the Protestant countries of the continent present fields for missionary work almost as pressing as lands not nominally Christian. In some sections evangelical preachers are still harassed by fines and imprisonments. Where mere toleration, but not religious liberty, prevails, seceders from the state church are subjected to vexatious political disabilities and unjust demands. In Finland representatives of the established Lutheran church recently invoked the aid of the civil authorities to compel members of Baptist churches to assist in supporting Lutheran priests. In Germany, according to the latest annual report of the Methodist Board, "the clergy of the state church denounce us as an obscure sect," and "certain schoolmasters in the government schools threaten our children with severe punishment if they dare to visit our schools." The colporteur working in Posen was arrested four times within three months

by the village authorities. "On two of these occasions he was liberated after some detention; on the other two occasions he climbed into freedom through a window." It is only fair to add that while much hostility to evangelical work is still to be expected even in nominally Protestant countries, instances are not wanting all over Europe of public officials and ecclesiastics who heartily welcome evangelical Christian workers and give them sympathetic assistance.

The most remarkable growth of evangelical religion in Europe has been witnessed in Sweden, where a native Baptist movement appeared about the middle of the last century. As it extended the



Baptist Church at Sundsvall, Sweden.

This is the largest Swedish Baptist church in the world.

persecution experienced by the early converts gradually gave way to toleration, and finally to practical religious liberty. The Baptist churches alone number nearly six hundred, with about fifty thousand members, and the growth of other evangelical bodies has been powerfully stimulated. The Baptist growth in Germany has

been almost as phenomenal. Important work has also been done by the Methodists in several European countries. Fully as significant, however, as the spread of particular denominations is the vitalizing reaction on the established Protestant churches. These churches, for centuries characterized by spiritual deadness and empty formalism, are now beginning to perceive and to emphasize the need of a living Christianity.

#### ADDITIONAL READING REFERENCES.

(1) Liberty of conscience in Russia. Latimer: *Under Three Tsars*. (2) Protestant missionary work in Roman Catholic countries of Europe. Clark: *The Gospel in Latin Lands*, pp. 1-176. (3) Colporteur work throughout European countries. The latest *Annual Report of the British and Foreign Bible Society*. (4) Socialism, agnosticism, and infidelity in Europe. Refer to recent magazine indexes and examine some of the late numbers of the *Missionary Review of the World*.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. What four groups of islands did we study in our last lesson?
2. What success has attended the efforts put forth in behalf of these islands?
3. Describe the general method of work among the islanders.
4. Is there any further need of missionary work for these people? Why?
5. Why do you regard these island missions as important?
6. What is the subject of to-day's lesson? its object?

**QUESTIONS ON THE LESSON.**

1. Describe the religious situation in Europe. (Note 2.)
2. In what ways is the free-thought movement expressing itself?
3. What is the state church of Russia? (Note 3.)
4. Sketch the recent development of evangelicalism in Russia.
5. How far is religious liberty a fact in Russia?
6. In what way does the British and Foreign Bible Society help in the dissemination of an evangelical Christianity?
7. In the Latin countries what conception of the way of salvation do the people commonly hold? (Note 4.)
8. What is the attitude of the priests and bishops in these countries?
9. Tell how missionary work is hampered in some sections.
10. Justify the evangelical work carried on by mission boards in some of the Protestant countries of Europe. (Note 5.)



11. What are some of the difficulties with which workers in these countries have to contend?

12. What denominations carry on the bulk of the American missionary interests in Europe? In what Protestant countries has their work met with marked success?

### QUESTIONS FOR DISCUSSION.

1. Discuss the relation of agnosticism and positive unbelief, now largely prevalent in Europe, to the greater religious liberty that has followed the separation of church and state. Does the separation of church and state tend to the development of an anti-religious spirit? 2. What is there about the Bible itself which makes its mere distribution so important a factor in the development of an evangelical temper? 3. What does the situation in Catholic countries of Europe suggest as to the possibility of there being a reformed Catholic church? 4. Do you regard Europe as a foreign missionary field in the same sense as you regard Asia as such? If not, what is the difference?

**Mission Gem.** "Results may be thought small compared with effort and outlay, but the seed has been sown and the harvest time will come."—*Sir Robert Hart.*

**Personal Thought.** Thousands of nominal Christians are totally ignorant of a spiritual life in harmony with the will of the heavenly Father. Am I content to call myself a Christian, and let others so regard me, while at the same time I am conscious that my inner life is not right before Him? God forbid that I attempt to substitute a name, a formal rite, an empty profession for a pure and upright life.

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## Lesson 26. CHRISTIANITY IN THE EASTERN HEMI-SPHERE. A Review of Asiatic and European Missions.

Scripture Reading: Him whom the Nations Seek. Is. 11:1-10.

**Note 1. Object of the Lesson.** To summarize the outstanding features of the foregoing studies of mission fields, and to draw certain deductions therefrom in regard to the state of the non-Christian faiths, the obligation of Christianity to the non-Christian world, and the urgency of the religious situation throughout the East.

### THE LESSON UNFOLDED.

**Note 2. Summary of Lessons 14 to 25.** The study of mission fields pursued thus far shows the entire eastern hemisphere under religious cultivation by the Christian church. In Africa, Assam, Korea and Oceanica the religious forces with which Christianity contends are for the most part unorganized; in India, China, Burma, and the Mohammedan world, on the other hand, the religions are well organized institutions, possessing a strong religious literature and constituting a massive wall against which the operations of Christianity are being carried on with slow but telling effect.

Into these dark fields the forces of Christianity have brought the agencies of light and life. The day schools, academies, colleges, theological seminaries, medical and technical schools have prepared the way for a new, a better, a more progressive social order; the hospitals, famine relief stations, orphanages, leper asylums and kindred institutions have placed a new valuation upon human life and exemplified a type of charity and brotherly love distinctively Christian; while the Gospel, the church and the Sunday school have recast and elevated the moral and spiritual ideals of every community into which they have gone.

The methods of the missionaries vary with the varying conditions which prevail in the several fields. Schools have been needed as an entering wedge in almost every field except Korea and Oceanica. Nevertheless, in these countries schools have not been wholly neglected, and now that the people are awake to their needs, education is becoming an increasingly important auxiliary to evangelization. In other fields, such as Japan and possibly China, educational work is a decreasingly effective auxiliary to evangelization and, in view of the excellence of the government schools, will remain so unless the Christian schools are provided with funds sufficient to maintain their supremacy over the state institutions. Medical work has been of incalculable value in the introduction of Christianity into China, Korea, and Japan, and promises to be especially so throughout the Mohammedan world. But wherever the missionaries have gone their preaching of the gospel of a new life in Christ has been their supreme concern, and their services, whether educational, medical or evangelical, have ever aimed to exemplify that same good news.

**Note 3. State of the Non-Christian Faiths.** The advent of Christianity in the Orient, and its consequent conflict with the religions of the East, has had a threefold result, *viz.*: the adoption of Christian truths and practices by the Oriental religions, the emphasis by them

of such truths as they hold in common with Christianity, and the emphasis by Christianity upon the distinctions between itself and the Oriental faiths.

The adoption of Christian truths and practices is most prevalent among the Hindus, Buddhists, and Mohammedans. The leaders of each of these religions have instituted a fresh propaganda of their faith. Hinduism among the educated has adopted much of the Christian mode of worship, the use of hymns and preaching; Buddhism has established Young Men's Buddhist Associations, Buddhist Endeavor Societies, and a Buddhist Tract Society with a brilliant and finely educated gentleman, who writes virile English and styles himself "Rev.," as its president; and Mohammedanism is carrying on a wide distribution of Moslem literature ably edited and, from the Moslem point of view, exceedingly pertinent to the issue.

Emphasis upon truths common to Christianity and Eastern faiths is increasing among the Hindus, the Japanese, and the Mohammedans. Among the Hindus the ideas of a supreme deity, of a spiritual union between the individual and the overruling spirit, and of the brotherhood of man, all receive a new emphasis since the advent of Christianity into the Orient. The Japanese conception of patriotism as an element of the religious life finds a parallel in the Pauline injunctions as to Christian loyalty to constituted authority. The Mohammedans by their teachings concerning temperance, prayer, and the supremacy of Jehovah, are on common ground with Christianity.

Certain differences between Christianity and the Oriental faiths have come into prominence through the contact of the missionaries with the Orientals. The most conspicuous of these is the practice of idolatry, common in some form or other throughout all the fields which we have studied, with the single exception of the Mohammedan world. Another difference is the development in most of these faiths of grossly sensual practices as a phase of the religious life. The social evils resulting from this tendency we have noted as particularly prevalent in Africa, India, Japan, the Mohammedan world, and Oceanica. Numerous other differences might be noted, but it will suffice to indicate the supreme contrast between the non-Christian faiths and Christianity, *viz.*, the Gospel of the personal Redeemer. No other religion has a founder comparable with Christ.

#### **Note 4. The Obligation of Christianity to the Non-Christian World.**

In view of the activity which is now going on within the Oriental faiths, we cannot doubt that Christianity is making a deep impression on the Orient. And yet, as compared with the vast multitudes untouched by the Gospel, the progress made so far is relatively very

small. In the localities where Christian work has been established, the entire community has felt its influence, and in many cases has been wholly transformed. But only a handful of cities and towns have thus far been occupied, and the present forces are so pitifully inadequate that were it not for the church's faith in the power of its Lord the herculean task would have been abandoned long ago. The fact that so small a Christian force has accomplished such far-reaching results in the comparatively short period during which foreign missions have been prosecuted is an assurance of Christianity's ultimate triumph in those distant lands.

The political, social, and religious conditions prevailing throughout the fields which we have studied all invite the church to an effort commensurate with the gigantic task of the world's evangelization. If one's personal acceptance of Christ carries with it obligation to one's fellows, then the church's possession of Christ puts the church under obligation to a Christless world. The day is now here when a fresh sense of responsibility must lay hold of the Christian church and lead it out into vaster fields of service.

**Note 5. Urgency of the Situation.** In a number of the lessons reference has been made to the urgency of the situation. *Now* has repeatedly been the emphatic word. Possibly the reader has been wearied with the reiterated statement that *to-day* is the time of opportunity, and that with its passing the opportunities accompanying it will likewise cease. And the question arises whether to-morrow will not offer better opportunities than to-day to the Christian church? Will procrastination make the task easier? The brief history of missions furnishes sufficient answer to such queries. An observant student, viewing the situation in Malaysia, refers to the hostility of the Dutch government and cites the destruction of Herr Bruckner's translation of the Malaysian New Testament. "All this," runs the comment, "is past, but so also is the opportunity for the moral and intellectual improvement of the natives." As a result, Christianity is waging a vastly more difficult battle for the conquest of Malaysia than would have been necessary a hundred or a hundred and fifty years ago. In Japan a similar experience has been forced upon the missionary interests. Twenty to twenty-five years ago missionaries in that country were sending out strong appeals to the home churches coupled with the warning that failure to respond would put off the Christianizing of Japan indefinitely. The church did not respond, and as a consequence the battle in Japan—it will do no good to hide the fact—has gone against the Christian church. The reactionary decade of 1890-1900 justified the predictions of those who had spoken

from the firing line. Prior to 1890 the Protestant churches had been doubling their membership every three years. But from 1891 to 1902 the Presbyterians increased from 10,961 to 11,651, while in the same period the Congregational churches of the Sendai field relapsed from a membership of 407 to 325. There are psychological moments in the development of nations, and it is the part of wise Christian statesmanship to make a study of such opportune moments and make the utmost of them. To-day is recognized by competent judges as just such a moment, and the need of the hour is to bring the whole Christian church to a like recognition of the situation.

### **Suggestions for Class Discussion.**

1. To what extent the eastern hemisphere has felt the impact of Christianity.

2. Whether the missionaries encounter greater difficulty in dealing with the unorganized or with the organized religions.

3. What the relative value is of the educational, medical, and charitable work in missions.

4. To what extent the adoption of Christian truths and practices by adherents of non-Christian faiths will make the work of Christian missions more difficult. To what extent easier.

5. Whether the renewal of activity by Oriental religions will materially lengthen their lease of life.

6. How the element of a personal Redeemer makes the Christian faith superior to the cults of the East.

7. By what means and in what manner Christianity endeavors to influence political, social, and economic conditions in the Orient.

8. Whether the church has any missionary obligation apart from that of every church member.

9. How procrastination in the missionary enterprise would doubtless affect the problem.

**Mission Gem.** "Light has been thrown on Oriental thought, and the East moves inquiringly toward Christ."—*Charles Cuthbert Hall*.

**Personal Thought.** In the great missionary movement of the church, God Himself is the Leader. Shall I not join Him in the thickest of the fight?

"He hath sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;  
Oh, be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on!"



## PART II

### MODERN PROGRESS OF CHRISTIANITY (Continued)

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#### **Lesson 27. PROTESTANTISM IN SOUTH AMERICA.** **Complex Conditions affecting Missionary Work.**

**Scripture Reading:** Condemnation of Formalism in Religion. Is. 1:10-18.

**Note 1. Object of the Lesson.** To show how the natural resources of the continent invite development, and how prevailing social conditions demand an improved moral and religious order.

#### **THE LESSON UNFOLDED.**

**Note 2. Natural Features of South America.** Probably no one term is more descriptive of the continent than the single word "vast," for it is characterized by vast mountains, vast plains, vast rivers, vast forests, and vast mineral and vegetable wealth. Even in the matter of area this observation holds true, for, while South America is smaller than North America in total number of square miles, the two continents are about equal in the matter of productive area, much of the northern part of North America being wholly unproductive. As to the mountains, the great Andean range stretches its huge length, like some colossal serpent, 4,400 miles along the west coast. Ice-crested peaks, many of them towering more than twenty thousand feet above sea-level, crown this highest mountain range of the western hemisphere, while Aconcagua, the highest of them all, lifts its hoary head 23,000 feet into the blue. The importance of this range is apparent since it determines the climate of almost the whole continent, determines the three great river basins, has largely determined the political history of the country, and is proving an immense factor in its economic development. Aside from the Andean range, mountains of lesser importance are found in the extreme north and also in the eastern part of Brazil.

Although South America boasts a remarkable mountain formation, the greater part of its area, unlike the plateau continent of Africa, is given over to vast plains. The two greatest of these are known as the *selvas* of the Amazon in the northern half of Brazil that stretch over a thousand miles from the Andes to the Atlantic, and the *pampas* of Argentina, less extensive than the *selvas*, but possibly of greater value because of a better climate.

Again, in the matter of rivers, South America, in the Amazon, La Plata and Orinoco, can boast as fine a system of interior waterways as any continent. The first of these, though not the longest in the world, drains the largest river basin, and with its affluent streams has over fifty thousand miles of navigable waters. Its great length is suggested by the fact that it almost cuts the continent in two, some of its head waters lying within a hundred miles of the Pacific coast. A United States gunboat has steamed 2,400 miles up the river to the city of Iquitos in eastern Peru. As compared with the Mississippi, it drains a basin almost twice as large, and discharges a volume of water more than twice as great. The La Plata, whose affluent streams reach five countries, is scarcely less remarkable than the Amazon. It, too, discharges more water than the Mississippi, and ocean steamers may ascend the stream a thousand miles above Buenos Aires. The Orinoco is 1,450 miles long, and with its tributaries has a long stretch of navigable waters.

The forests of South America are notable for their variety of useful and beautiful woods, supplying a large part of the world's demand for mahogany, rosewood, and logwood. These practically inexhaustible virgin growths are found principally in the region south of the Orinoco and in the south central portion of Brazil. Valuable rubber trees are found in various sections.

Finally, in the matter of minerals, South America is almost fabulously wealthy. Gold is found in every country, and silver, copper, and tin exist in abundance. As yet these immense resources of the continent have scarcely been touched. The wealth and latent productivity of South America is so great that it has been estimated that Brazil alone "could hold and support the entire population of the world and hundreds of millions more." The continent is destined to be one of the most important theaters of human action in the future development of the world.

**Note 3. Political Factors and Missionary Problems.** The evangelization of South America has heretofore been largely related to the political conditions prevailing in the various countries. Since the Roman Catholic church has long controlled most of the governments, Protestant missionaries have had to work without official protection and in some cases under governments actually hostile. Only gradually have the various governments opened the doors of entrance to others than Romanists. Recently, however, there has been a marked change in favor of Protestantism. Most of the governments are endeavoring to free themselves from ecclesiastical control and in some instances have taken radical measures to this end. This is the case in Bolivia,

a country which has stood for years as the stronghold of Catholicism in South America. A few years ago this inland republic admitted a few Protestant missionaries, but stipulated that their work must be limited to the establishment of educational institutions. Very recently this strict limitation has been removed, and, as if in recognition of the superiority of Protestantism over Romanism, a law has been passed closing all the Catholic cloisters and convents, and strictly forbidding the consecration of monks or nuns within the country. Moreover, monks and nuns are forbidden to enter the country, and all the property of the Catholic church, valued at about seventy-eight million dollars, has been confiscated by the state,—a situation which recalls the confiscation of the monasteries in England under Henry VIII. This change, which gives to Protestants full liberty to preach the Gospel, is much more radical than has occurred in other South American countries, but it is suggestive of the larger liberties which are beginning to open the continent to the work of individual and social redemption. On the other hand, some countries, such as Venezuela, Paraguay and Uruguay, are so riven by internal strife and turmoil as to make the conduct of missionary work either exceedingly difficult or practically impossible.

**Note 4. The Bearing of Economic and Social Conditions.** The missionary problem of South America is closely related to the prevailing economic and social conditions. The economic development has only just begun, and, like all such movements in their infancy, has speedily brought about a condition at once complex and chaotic. A polyglot population is pouring into Argentina to take advantage of the unlimited areas of wheat and pasture land. English capitalists are pushing the construction of railroads as rapidly as the development of the country will permit, and already the transandine tunnel is nearing completion. This remarkable engineering feat, which is expected to be finished during the summer of 1910, will enable the traveler to go from Buenos Aires on the Atlantic to Valparaiso or Santiago on the Pacific in forty-eight hours and without change of cars. With intercommunication thus established among all the southern republics—for the railroads which radiate from the seaport of Buenos Aires stretch over the adjacent country like the fingers of a hand—the possible economic development is beyond computation. In these countries so fraught with possibilities, there is sad need for the establishment of such institutions as shall guide aright the thought, the aspirations, and the conduct of the people. At present, although almost every country supports a state university, there is great dearth of education; a healthy moral sense is wanting and there is an entire

lack of spiritual life. Mr. Robert E. Speer has recently (1910) returned from a tour of investigation undertaken for the express purpose of studying the continent as missionary territory. His reports indicate great degradation on the part of the people and great opportunity for the Christian churches of North America. In some of the countries which he visited fifty per cent of the people were illiterate, in others the percentage was as high as eighty-five. One fourth to one half of all the people are shown by the official reports to be born out of wedlock, and unofficial estimates place the figure still higher. The Catholic church exercises little or no helpful and invigorating influence. These facts show the sore need of South America for what the Protestant churches of North America can give.

**Note 5. Protestant Forces and what they are Doing.** The great bulk of missionary work in South America is carried on by over twenty North American organizations, though of this work the Methodists and Presbyterians sustain more than half. Mission stations are now firmly established in every country, but are meeting with widely varying fortunes. The field reports from Chili are full of courage, buoyancy, and notes of victory, with only occasional references to the difficulties. On the other hand, the reports from Brazil and Argentina are less buoyant, though full of hope, while messages from Paraguay, Columbia and other fields tell of opposition, bitter



**Memorial Chapel at Santa Barbara, Brazil.**

antagonisms, difficulties due to revolutionary conditions within the country, and even of an indifference due to a socialistic propaganda similar to that in southern Europe. Despite these discouraging features, the work of foundation laying, so much of which must necessarily remain out of sight, goes steadily

forward. Methodists are carrying on educational work in Panama, Peru, Bolivia, Chili, Argentina, Uruguay and Paraguay. At Concepcion, Chili, they have established the *Colegio Americano*, and have just completed its new building at a cost of over \$50,000,

placing it in the front rank of institutions of higher learning in South America. In speaking of educational work mention should be made of Mackenzie College, Sao Paulo, Brazil, partially supported by the Presbyterians, "the only institution of higher education, Protestant or Roman Catholic, in all Brazil, wholly independent of government supervision or patronage." Practically no medical work has been established in connection with South American missions, but the colportage work of the British and Foreign Bible Society and the American Bible Society has been an important factor in preparing the field for permanent occupation. In the purely evangelical work the efforts of the various mission boards are efficiently supplemented by the Young Men's and the Young Women's Christian Associations. In the city of Buenos Aires, noted for the low moral and material condition of its women, the latter organization has, within four years, developed a notable work. Through the agencies of a boarding department, down-town lunch-rooms, and classes for instruction in languages and industrial pursuit, the Association is able to do a large evangelistic work. At the same time it does a scarcely less important work of a preventive nature in saving the girls and young women of the city from the thousand pitfalls and snares laid for them in every quarter. The membership numbers over five hundred. The Young Men's Christian Association carries on its characteristic work in the cities of Rio de Janeiro, Buenos Aires, Sao Paulo, Pernambuco, Montevideo and Santiago, and has a total membership of over three thousand gathered chiefly from student circles and from the younger men of the political and commercial classes.

To sum up the missionary situation in South America—the country faces a future of remarkable development; the social, moral, and religious condition of the continent is far below the level of most countries known as civilized; the people literally yearn for education and a pure religion; active governmental opposition is disappearing, and the doors of opportunity are wide open before the Christian churches of North America.

#### ADDITIONAL READING REFERENCES.

(1) History of the republics of South America. Dawson: *South American Republics*, 2 vols. (2) Protestant missionary work in the continent. Beach: *Protestant Missions in South America*. (3) Brief sketch of present-day life in the South American countries. Clark: *The Gospel in Latin Lands*, chs. 5, 6. (4) Present problems and the outlook for the future. Neely: *South America*, chs. 7, 8.



**REVIEW AND PRELIMINARY QUESTIONS.**

1. The last thirteen lessons have dealt with what portion of the world? 2. Characterize the present conditions in the Far East as these are related to Protestant missions. 3. What are the opportunities for Christianity in the Mohammedan world? 4. What is the immediate aim of the foreign mission enterprise? 5. Are Protestant missions in Europe justifiable? Why? 6. What is the general scope of the next twelve lessons? 7. State the subject of the present lesson; its object.

**QUESTIONS ON THE LESSON.**

1. What single term aptly describes the continent of South America? (Note 2.)

2. In what five respects is this term appropriate?

3. What bearing have the mountains, plains, rivers, forests, and mineral and vegetable wealth upon the mission problem?

4. What is the attitude of the various governments toward missions? (Note 3.)

5. In Bolivia, how has the state law recently been modified in favor of Protestantism?

6. To what extent has the economic development of the country proceeded? (Note 4.)

7. How will the extension of railroads in the southern parts and the tide of immigration into Argentina, affect the mission problem?

8. What is the condition of education, morals, and religion?

9. What has been the influence of the Roman Catholic church upon the lives of the people?

10. About how many North American organizations are carrying on mission work in South America? (Note 5.)

11. What two denominations sustain the larger part of the work?

12. What general impression of the situation does one gather from the field reports?

13. Tell what you can of the work of the Young Women's Christian Association and of the Young Men's Christian Association.

### QUESTIONS FOR DISCUSSION.

1. Compare South America with Africa as a mission field. 2. In which would you prefer to work? Why? 3. How do the mission problems of South America compare with the home mission problems of North America? 4. Is Christian education as important as evangelization in South America? 5. What encouraging features of the situation in South America can you mention?

**Mission Gem.** "The magnificent privilege of life is to take part in this work and do it with our might, and do it unto the end."—*Richard Salter Storrs*.

**Personal Thought.** Already these studies have taken up the situation of Christianity in three continents. To-day's lesson considers a fourth continent where the needs and opportunities seem no less pressing than in other fields previously reviewed. The evangelization of the world is possibly a larger task than I have thought. The burden and the responsibility which Christ has placed upon His church is, after all, tremendous, and part of it rests upon me.

## Lesson 28. IN THE LAND OF THE AZTECS. Gospel Opportunities in Mexico.

Scripture Reading: The Primacy of the Kingdom. Mt. 6:19-33.

**Note 1. Object of the Lesson.** To outline the situation in Mexico with special reference to the material and political conditions, and to the present state and future prospects of Christianity.

### THE LESSON UNFOLDED.

**Note 2. Physical and Material Characteristics of the Country.** The area of Mexico, including Lower California on the extreme west and the peninsula of Yucatan on the extreme east, is about equal to the United States east of the Mississippi. The entire country is a region of mountain elevations, including a large number of volcanoes, mostly extinct. What were once the valleys of the interior mountain region have long since been filled in with volcanic material, thus leveling the region and creating a plateau from six to eight thousand feet in height through the undulating surface of which "the buried mountains protrude their summit peaks." While the country lacks any rivers or lakes of importance, a long rainy season and a copious rainfall insures a luxuriant vegetation in the low-lying tracts and along the basal declivities of the mountains. Rubber trees, rosewood, mahogany, evergreen oaks, pine, spruce and fir may be mentioned among the forest products, while among the cultivated products should be mentioned sugar, cocoa, coffee, vanilla, oranges, bananas, pomegranates, and pineapples. Rich, however, as Mexico is in her virgin forests, her chief riches lie in her almost unlimited mineral resources. It is estimated that the annual yield of her silver mines alone is in the neighborhood of \$60,000,000 (United States), while the gold output reaches \$5,000,000. Besides the precious metals, copper, lead, iron and mercury are found in abundance.

In respect to wide extremes in climate, amplitude of resources, and backward development, Mexico is much like South America. The city of Mexico is unique. It is beautifully situated at an elevation of over 7,000 feet above sea-level, and in the variety of its life is said to combine "the sumptuousness of a little Paris with the beggaredom of Naples." The city is well laid out in the form of a square, three miles on each side, with all the principal thoroughfares converging at the central plaza. It is considerably larger than Washington, D. C., and of greater national importance, relatively, than the latter city. Its municipal drainage system is the greatest in the world, comprising a six-mile tunnel and a canal over forty miles long. The great cathe-

dral, facing upon the central square of fourteen acres, was until recently the largest and most magnificent church of America, though now it is surpassed by the cathedral of St. John the Divine, New York City. The walls of the building alone were erected at a cost exceeding \$2,000,000. The city boasts the first printing press established in America, the first newspaper published on the continent, and the first school founded in the New World. Acapulco, the most beautiful Mexican port on the Pacific, possesses a harbor second for anchorage only to the Australian port of Sydney.

**Note 3. Political, Social and Economic Situation.** The present period of Mexico's history began in 1867, when Maximilian lost his life in the concluding scene of the liberation of Mexico from French aggression. From that day to this the country has shown continuous progress in the arts of peace and the industries of civilization, which, while not unaccompanied by some evils, has nevertheless been unparalleled in the history of any other Latin-American republic. The central government of the republic is exactly patterned after that of the United States, with the single exception that in place of the unwritten law against a presidential third term, the constitution was expressly amended in 1887 so as to make provision for unlimited re-election. This provision, coupled with the fact that many of the people, especially those of the peon class, are unable to appreciate the significance of a republican form of government, and in large measure are unfit to be entrusted with its control, has rendered easy the re-election of President Diaz ever since 1884, and the development of what is really a patriarchal government upon a republican basis. As President Diaz himself has recently described this anomalous condition of affairs: "We preserved the republican and democratic form of government. We defended the theory, and kept it intact. Yet we adopted a patriarchal policy in the administration of the nation's affairs, guiding and restraining popular tendencies." The last phrase is an exact description of what President Diaz has been doing for thirty years. He has not always exercised the best judgment, sometimes he has seemed to be heartlessly cruel, political agitation has always been permissible in theory but forbidden in fact, and the boasted liberties of the press have had to be exercised within narrow limits; socially, the peon class are still a subject people, many sections of the country are yet without schools and the agencies of intellectual, moral, or spiritual light, and it is not to be denied that few measures have been spared to keep the government under the direct control of Diaz. Yet after all this has been said it remains that President Diaz, now over eighty years of age, has never sought

personal advantage through his position as chief magistrate, but has worked consistently for almost half his life for the prestige of his country. Under his administration he has witnessed the rise of a new and better generation of Mexican manhood, and in several financial and economic crises he has shown himself a notable statesman. A statement of the finances of the country for 1907-8 is suggestive of its prosperity. At the close of that fiscal year, the government accounts showed a balance of \$9,297,200. The national debt was reduced during 1908 by \$1,486,000, and during the first half of the year 1908-9, the value of exports exceeded imports by \$18,178,100.

As yet the industrial development of Mexico is in its infancy. Foreign capital has inaugurated and is at present sustaining the greater part of the industry of the country. The Mexican Central railroad was built by Boston capital, but subsequently bought up by the Mexican government; the great plains of eastern and central Mexico are given over to vast farms and ranches raising millions of cattle yearly, owned and operated by American capital; most industrial ventures, such as sugar refineries, smelters, electric light and power plants, and water-power developments, are financed by American money. At the present time about eight hundred million dollars of American capital are invested in Mexican industries. Only a few of the large enterprises are in the hands of Mexicans, though they all depend upon Mexican labor. Many of the men employed on the large plantations and in the gathering of rubber are held under a form of contract known as peonage. Under this system the peon, who is theoretically a free-born Mexican citizen, hires himself out to service, but the form of the peon contract is such that the system amounts practically to slavery.

Intellectually, also, Mexico is in her infancy. The schools are wholly inadequate, and illiteracy is widespread. The census of 1900 showed barely sixteen per cent who could read or write. Probably to-day fifty to seventy-five per cent of the people are illiterate.

**Note 4. Religious and Moral Conditions in Mexico.** To understand the present religious and moral condition of the country it is necessary to know something of the break of the government with the church of Rome, and the causes leading up to it. The predominating influence of the Catholic church led it, in the early years of the Republic, into the political arena. By its sympathies, partizanships, and agitation it became in a large measure responsible for the bloody internecine strife which almost cost the Republic its life. As early as 1859 Benito Juarez, "the liberator," took sharp issue with the church and its vested interests, and the government determined to



nationalize all church property and force a complete separation of church and state. The policy thus established, "the general principles of which are vitally interwoven with the prosperity of Mexico," has been persistently continued, and under President Diaz, who in his youth forsook the Jesuit seminary where he was studying for the priesthood, it has been carried to its logical conclusion. The government has found it expedient to prohibit Catholic parades, the performance of certain ecclesiastical ceremonies outside the church, and teaching in the public schools by nuns, brothers, or priests.

Possibly it would not be unfair to illustrate the moral condition of Mexico by citation of an article which recently appeared in the *Catholic Quarterly*, written by an American priest who went to Mexico to investigate Catholic conditions there, and who intended that his article should be a thorough vindication of Mexican Catholicism. The writer selected the town of Orizaba, a strong Catholic center, "blessed with a band of zealous, untiring priests." Sunday morning he visited the central market of the town where all was trade and business, this being the great market day of the week, when people from the surrounding country come in with their goods both to sell and to buy. The writer described two services in the Catholic church as being attended by great throngs of men and women. In the afternoon the bullfight took place. This public amusement was scarcely condemned—and the author of the article sought his afternoon's pleasure in attending it! The Sunday evening was given up to public band concerts and light amusements of various sorts. This was a typical Sunday in an admittedly strong Catholic community, and if the visiting priest found little or nothing to condemn in it, is it to be expected that the resident priests, "zealous" and "untiring," should find aught to correct? The truth would seem to be that all Mexico is pleasure bent, poor and rich alike, and the moral conditions of the country are just such as grow out of a wide disregard for all that constitutes a pure religion or a healthy moral sense.

**Note 5. Protestant Mission Work in Mexico.** The bulk of the Protestant mission work in Mexico is carried on by the Presbyterians and the Methodists. The work is conducted in a spirit of brotherhood between the several denominations, and in this regard affords a model of missionary co-operation. But as in most other Latin countries, the breach with Rome has been popularly represented by a widespread hostility to all that goes by the name of Christian. Hence the work of the missionaries is difficult, and the results appear slowly. To-day, however, there are about twenty societies operating in the country, carrying on their work among 750 congregations with

a membership of between twenty and thirty thousand. The missionary forces include three hundred missionaries and over six hundred



**Methodist Hospital, Monterey, Mex.**

In this institution 29,633 patients were treated during 1907-8. It is conducted by the Board of Missions of the M. E. Church (South).

native helpers. Four hundred Sunday schools, and almost half as many day schools, present the open Bible to about twelve thousand children. It is estimated that the Protestant community numbers over a hundred thousand out of a population of fourteen million. In view of the fact that this community represents the enlightened and progressive element, there can be no doubt that it will become an increasingly influential factor in the development of the country. The future of Mexican missions is just what the Christian churches of North America may decide to make it. The field has been well prepared both by the American Bible Society and by a successful period of foundation work on the part of the missionary organizations. At present, though the field is in many ways difficult, there are no barriers to the undertaking of a vastly larger work—except the lack of funds. In many ways Mexico's interests are our own; no other missionary work outside our borders comes quite so close to us. The evangelization of Mexico can take place just as rapidly as the Christian people of the United States wish it to. It is not a matter of sentiment, but a matter calling for money and for men of action.

#### ADDITIONAL READING REFERENCES.

(1) An interesting account of Mexico's past. Bancroft: *Popular History of the Mexican People*. (2) The character of President Diaz. Martin, in the *Quarterly Review*, Oct., 1909 (reprinted in the *Living Age*, Jan. 1, 1910). (3) Mission Work in Mexico. Clark: *The Gospel in Latin Lands*, pp. 189-205. Also *Recent Christian Progress*, pp.

582-584. (4) Bible distribution in Mexico. The latest *Annual Report of the American Bible Society*.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What natural features of South America make it a great missionary continent? 2. What political features tend to make missionary work in South America reasonably easy? 3. What political conditions make the work difficult? 4. How will the industrial development affect the missionary problem? 5. What two forms of Protestant mission work have been chiefly carried on? 6. With what country is our study of to-day concerned?

### QUESTIONS ON THE LESSON.

1. State the object of the lesson. (Note 1.)
2. What are the outstanding physical characteristics of the country? (Note 2.)
3. Mention the more important products, mineral and vegetable.
4. Would you regard Mexico as a wealthy country? Why?
5. Tell what you can of the city of Mexico.
6. Describe the political conditions and form of government. (Note 3.)
7. Characterize President Diaz, and tell what you can of his work.

8. What is the industrial development of the country?

9. What is the attitude of the government toward the church of Rome? (Note 4.)

10. Describe the moral condition of the country.

11. What successes have thus far attended the mission work? (Note 5.)

12. What considerations should induce the American churches to undertake Mexican mission work on a much larger scale?

### QUESTIONS FOR DISCUSSION.

1. Judging by Mexico's natural resources, what seem to be her future prospects? 2. Judging by Mexico's present religious condition, what would you say of the religious outlook? 3. What part may Protestant Christianity play in the determination of Mexico's future history? 4. In view of the limited returns thus far received from the work, do you regard it as a paying investment? Why? 5. Mention some lines of thought which might be presented to Christian young men or young women as arguments showing why they should offer themselves for missionary work in Mexico.

**Mission Gem.** "My country was long under a fanatic rule which denied men the right to think and to be free in conscience. The result of that slavery will require many generations yet to obliterate completely; but to-day my people enjoy a religious as well as a political freedom. I am anxious that it should thus continue—and it *shall* continue."—*President Porfirio Diaz.*

**Personal Thought.** In Mexico much of the work has been foundation laying; its results are not greatly in evidence, but without it the later missionary structure cannot be built. Is it not so in the personal Christian life? Must I not put into my character many a denial, much of resolution, the cultivation of numerous minor habits—things which in themselves may never be seen, but which as a matter of fact will constitute the foundation of a worthy Christian character?

## Lesson 29. CUBA AND PORTO RICO. Political, Industrial, and Religious Improvement of the Islands.

Scripture Reading: The High Calling. Lu. 5:1-10.

**Note 1. Object of the Lesson.** To show the recent development of Cuba and Porto Rico in political and industrial life, the place of missionaries and their work in the islands, and the conditions favorable to a strong prosecution of the missionary enterprise.

### THE LESSON UNFOLDED.

**Note 2. The Islands and their People.** The story of missions in Cuba and Porto Rico is practically the story of ten years of control and occupation by the United States. Cuba is the extreme western and Porto Rico the extreme eastern island of the four Greater Antilles. The former is also the largest island of the West Indies, having an approximate area of 45,000 square miles—about equal to the state of Pennsylvania—and with its many beautiful islets and harbors possesses a coast-line of almost seven thousand miles, though the island itself is only a little over seven hundred miles in length. Ten to fifteen per cent of the area is under cultivation, while large tracts are useless swamps. Almost one half the island is covered with a luxuriant growth of uncleared forest. Here grow many species of palm and mahogany, also logwood, and *Cedrela odorata*, well known for its use in cigar boxes and linings of cabinet work. Tobacco, sugar cane, bananas, and oranges are extensively cultivated, while among the indigenous plants are the pineapple, sweet potato, and Indian corn. The wealth of Cuba is to be found in her flora, for her mineral deposits are generally of minor importance. Nevertheless, copper is found at many places, manganese of rare quality occurs, asphaltum of unusual richness is taken from the bottom of Cardenas Bay, and the deposits of iron, the chief metallic resource of the island, yield over a quarter of a million tons annually.

The island of Porto Rico (Rich Port), so called because the early Spanish settlers took gold from its river beds, is thirty-five miles wide and ninety-five miles long. The interior is elevated, and the landscape in general is hilly and picturesque. The mineral resources of the island include mercury, found in the Rio Grande, and gold, still found in loose pieces in the Sierra Luquillo and Corozal rivers. As in the case of Cuba, however, so in Porto Rico, the greater wealth of the island is to be found in its flora. Large forest trees, including cedar, ebony, and sandal-wood are found in the interior forests, while sugar, coffee, and tobacco form the staple products of the farms and plantations.



The people of these islands may be divided into four classes, though the lines of demarcation are not always sharply drawn. These comprise the creoles, who are descendants of Spanish stock, usually with some admixture of colored blood in their veins; the colored, descendants of former slaves, not pure-blooded; the blacks, pure-blooded descendants of Africans; and the Asiatics, chiefly immigrants from East India and China. In 1900 there were over fifteen thousand Chinese in Cuba, but by 1907 this number had been reduced to about eleven thousand. In both islands only a minority of the people are well educated and progressive, while the large majority lack education, and many of them, especially those who live in the open country, are wholly unacquainted with the usages and proprieties of civilized life. The density of population in Cuba is only 36 per square mile, but in Porto Rico it is 260.

**Note 3. Political and Economic Situation.** Cuba is an independent republic, exercising the rights of its liberty under the friendly watch-care of the United States. The first attempt at self-government came to an end in 1906 under President Palma's administration. In the first month of 1909, Cuba took up for the second time "the glory and burden" of self-government. At that time, after President-elect Gomez had taken the oath of office, the old Cuban flag which had floated over the palace throughout the American occupation, was taken down, and a new, clean flag was run up in its place. Governor Magoon immediately thereafter took his departure from the island, sailing out of Havana harbor aboard the new battleship Maine. This incident marked the beginning of a new era for Cuba. Real progress had been made under Governor Magoon in legal and judicial affairs, in municipal regulations, and in public improvements. The Cubans seem to have learned under United States tutelage that politics is a matter of principles, not of personalities, and that the minority members of the nation and of the congress have a more noble task than to foment revolution and arouse popular discord because their views fail of adoption.

Economically, the situation in Cuba is very unsettled at present, though there seem to be better times ahead. The chaotic political condition of the island for the past three years, the long drought of 1908-9 that reduced the sugar output fully forty-five per cent, and the curtailment of the tobacco industry, throwing thousands of cigar makers out of employment, and the financial stringency of this country, all combined to produce "hard times," from which the island probably will not recover for several years.

Porto Rico, which became a possession of the United States in 1898,

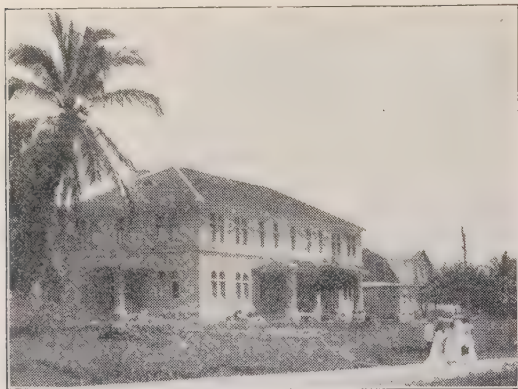
is in a situation far different from that of Cuba. The government of the island is in the hands of an elected House of Delegates and an appointed Executive Council. The latter body—appointed by the President of the United States and consisting of eleven members, five of whom must be Porto Ricans—in addition to its executive functions, acts as the upper chamber, or senate, of the legislature. Though this form of government has been distasteful to the majority of the Porto Ricans, the island and its people have prospered most encouragingly under the existing *régime*. All federal taxes gathered within the island have been turned over to the insular government for local improvements. In addition to this, all cost of the local army, lighthouse service, revenue vessels and coast surveys, post office deficit, weather bureau and agricultural experiment station has been paid directly from the federal treasury. From 1900 to 1910 the present government constructed more miles of roadway than the Spanish government constructed during the four centuries of Spanish occupation. This has materially reduced the cost of transportation, in one instance the reduction being from one dollar to less than twenty-five cents per hundredweight for a given distance. Note also the following statement of exports and imports:

|      | Exports      | Imports      |
|------|--------------|--------------|
| 1901 | \$ 5,641,137 | \$ 6,965,408 |
| 1908 | 25,891,261   | 22,677,376   |

Aside from the tremendous trade increase indicated by these figures it is important to note that in 1901 the balance of trade was against the island, while in 1908 it was more than three million dollars in favor of the island. Land values have quadrupled. Under the present *régime* the island has been opened up to cultivation as never before, and one of the sugar plantations is said to operate the largest sugar mill in the world. The Porto Ricans are fairly industrious, are temperate, good-natured, hospitable, and because of the general improvement of the island and the consequent increase of wages, they now begin to enjoy better home conditions.

**Note 4. The Educational, Moral and Religious Conditions.** When Cuba and Porto Rico were under Spanish dominion, practically nothing was done by the government for their educational development. It is said that on the island of Porto Rico not a single building had ever been erected by the Spanish government specially for school purposes. To-day schools are to be found throughout the length and breadth of both these islands, and in the latter one there are about one thousand schools which, with the University of Porto Rico, are maintained at a cost exceeding one million dollars. In addition to these schools sup-

ported by the public treasuries, mention should be made of mission schools, some of them of high rank. Although under the provisional



Baptist College, El Cristo, Cuba.

government of the United States in Cuba there were enrolled in the public schools of that island 175,000 pupils, the general report of the missionaries on the field is to the effect that since the government has been handed over to the Cubans themselves the influences in the public schools are so antago-

nistic to the ideals of the missionaries that it seems necessary to establish mission schools. Wherever these schools are established they are bitterly opposed by the Romanists. The political influence of the Catholics, however, is on the wane, though they still make their power felt. Similar, though better, conditions prevail in Porto Rico, making the establishment of mission schools desirable there also.

It is but natural that the moral conditions growing out of centuries of misrule and neglect should be of the worst, and such was the fact both in Cuba and Porto Rico when they came under the control of the United States. Gambling, love of pleasure and excitement, and promiscuous marriages constitute the principal immoralities of the people. Against these the Catholic churches raise scarcely a whisper of disapproval. Some of the priests preach ethical discourses, which, however, are more than nullified by their corrupt lives.

Religiously, the islands are in a sad plight. It is said that in Porto Rico not over two per cent of the population attend the Roman church, except on special feast days or on the arrival of the bishop. When the latter event occurs, all the surrounding towns turn out in force to greet the visiting prelate, mothers bringing their children for baptism, and parents seeking solemnization of a marriage which had been actually entered into a dozen years before. Religious indifference, however, characterizes the great majority. Theosophy and spiritualism are making strong appeal to many, though many more profess

a gross and blatant agnosticism which they seem to think excuses their moral shortcomings. Among such people the larger denominations of the States, and some of the smaller ones, have sent missionaries, who are establishing Sunday schools, churches, and day schools, so that to-day Protestantism has won a fair footing in both these fields. Though Cuba is much the larger, the interest in the work, and its subsequent success, is greater in Porto Rico. In the latter island there are over ten denominations at work; more than two hundred and fifty pastors, teachers and helpers minister to 140 churches and the associated schools, and there is an adult church membership of about nine thousand. The total valuation of the more than 130 church and school buildings is over half a million dollars. In addition to these denominational interests mention should be made of the work of the American Bible Society and of the Young Men's Christian Association. The latter organization is obtaining a strong hold in Havana.

Encouraging as these evidences of progress are, the fields are much in need of added funds and men. In Porto Rico the density of population insures an audience wherever the doors are thrown open for a Gospel meeting. Cuba is a more difficult field, but is vastly easier to-day than it may be to-morrow, when present indifference will have solidified into cold infidelity. The history of a decade in these islands constitutes an earnest invitation to the Christian church to enter and possess the land.

#### ADDITIONAL READING REFERENCES.

(1) Bible work in these fields. *Report of the American Bible Society* for 1909, pp. 132-135, 186, 187. Also still more recent reports of this society. (2) The political and economic situation in Porto Rico. Also in Cuba. See current numbers of the magazines and the indexes to recent articles. On Porto Rico, *The Outlook* for June, 1909, has an excellent article. (3) Sketch of the general features of the islands and their religious conditions. Beach: *Geography and Atlas of Protestant Missions*, vol. i, ch. 4.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What field did we consider at our last session? 2. Mention the chief physical and material characteristics of the country. 3. What bearing do you think the future economic situation of the land will have upon Mexican missions? 4. In what respects would you say the religious conditions were favorable to Protestant missions? 5. What field do we study to-day? 6. State the object of the lesson.

**QUESTIONS ON THE LESSON.**

1. Describe the physical characteristics of Cuba. (Note 2.)
2. What is the relative value of Cuba's mineral and vegetable products?
3. Tell what you can of the physical and material characteristics of Porto Rico.
4. How may the inhabitants of these islands be classified?
5. What is the political status of Cuba? (Note 3.)
6. Outline the economic situation in the island.
7. Describe the form of government which prevails in Porto Rico.
8. What are the industrial conditions?
9. What was the educational, moral, and religious situation of these islands under Spanish dominion? (Note 4.)
10. How has the United States government forwarded the work of education?



11. What is the present religious condition of Cuba and Porto Rico?

12. Mention several reasons why this work should be enlarged.

### QUESTIONS FOR DISCUSSION.

1. To what extent was the Spanish government responsible for the low moral and religious conditions of the people prior to 1900? Has a government any religious obligations toward its people? Why? If such obligations exist, what are they? 2. How do the operations of the United States in Porto Rico affect the work of the missionaries? 3. Compare these fields with South America and Mexico as appropriate territory for missionary endeavor. 4. Should you say there is any need to hasten their evangelization? Why?

**Mission Gem.** "Four hundred years of Rome—ten years of the Gospel! A tremendous new force has been introduced. Tremendous results are already in sight."—*Dr. A. B. Rudd*, of Ponce, Porto Rico.

**Personal Thought.** Ten years is but a fraction of a man's life, yet ten years of Christian labor in Cuba or Porto Rico would mean more actual living than thousands of men experience in half a century. The opportunities for hard and genuine service with the advance guard of the kingdom are calling loudly for men and means. Just at present the mission boards are suffering more for lack of money than for lack of men, but shall I not stand ready to go if I am wanted, and if they have not money to send me, cannot I pay for one who shall be my substitute there, where the fight is thickest and the victory must be won?

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## Lesson 30. CHRISTIAN FORCES IN THE PHILIPPINES. Breaking the Bondage of Superstition.

Scripture Reading: The Fruitless Prayer. . 1 Ki. 18:26-29.

**Note 1. Object of the Lesson.** To outline the political and economic situation in the Philippines, the nature and extent of the missionary work now under way, the evangelistic successes of recent years, and the encouragements to a larger work in the future.

### THE LESSON UNFOLDED.

**Note 2. The Political and Economic Situation in the Philippines.** Prior to their occupation by the United States in 1898, the Philippine

Islands had been a possession of Spain for almost four centuries. Throughout these years Spain had done little or nothing to improve the condition of the natives, had organized no public benefactions, had not even established the rudimentary institutions of civilization. This is the more remarkable when we recollect that the occupation of the islands was a missionary enterprise. The early expedition of Magellan in 1521, and later the expedition under Legaspi, undertaken in 1565 at the instance of Philip II and accompanied by six Augustinian monks, were both in the nature of missionary endeavors. The missionary occupation of the islands which rapidly followed these early efforts secured the territory to the Spanish crown as well as to the Roman church. Since the islands have come into the possession of the United States, political neglect has been replaced by political care and development. Thirty-nine provinces have been created, each under the direct supervision of a governor, while the control of the whole has been vested in a governor assisted by a legislative body of seven members. The problem of municipal government has been well worked out in Manila, where, through the active services of civil engineers and health boards a remarkable transformation has been wrought. Cholera no longer ravages the country as formerly; and lack of proper drainage facilities in the city, creating pest holes for the breeding of disease, has ceased to be the normal situation. Politically, the Filipinos are infinitely better off under the United States than formerly under Spain.

Economically, the situation is not all that could be desired. The agricultural products, as in Porto Rico, constitute the great source of income for the country. Tobacco, sugar and hemp make up ninety per cent of the exports of the country. In addition to these products, the island of Mindanao, the second largest of the group, contains gold, quicksilver, and coal in abundance, as well as forests of teak and ebony. The trade relationships of the islands have never been arranged to the satisfaction of the natives, who, as subjects of the United States have objected to paying import duties on their exports consigned to the States. Nevertheless, the internal situation of the islands has been greatly improved, and is improving constantly through the energy of American initiative. The grading of streets, creation of a pure water supply, sanitation, street lighting, and numerous other marks of advanced civilization are being adopted throughout the islands. Probably the widespread construction of good roads, accompanied as it is by a considerable reduction in the cost of overland transportation, is one of the most important economic features of the new order. Of similar significance is the fact that the insular government has

subsidized eleven different steamship routes, making possible the development of a commerce at sixty different island ports. The American occupation has acted as a great stimulus to the native, who is naturally given to learning by imitation rather than by precept. One firm alone recently sold to Filipino agriculturists within a year almost half a million dollars' worth of farming machinery. The significance of such leadership in the arts of civilization was correctly stated by Prof. H. H. Blakeslee when he said, "America aims at taking a dependent people by the hand and leading them slowly and gradually along the pathway well marked by the footprints of the most highly developed nations, until they are fully prepared to enter the great field of constitutional self-government."

**Note 3. The Protestant Missionary Work in the Islands.** No sooner had the military victories of the United States forces been won, than various missionary boards of this country entered the new territory. Before this, Protestant missions were impossible, but the attitude of the new government encouraged every agency seeking the betterment of the natives. Within three years more than a dozen evangelizing agencies were on the field.

The situation with which these forces had to deal was of the most discouraging sort. The nominal Christianity which they found among the semi-civilized natives and in the chief towns was not Christianity at all. It was simple polytheism, idolatry, and superstition. The gods and the local deities bore the names of Christian saints; images of these saints were set up in the churches, in wayside shrines, and in the homes of the people, in all of which places they were addressed in prayer and had the homage of worship paid to them. The religion was a mingling of the naive conceptions of savages with phrases and fragments of Christianity. The church sought no spiritual improvement of its members, though the clergy by the exercise of skilful craft worked upon the superstitious people, making them punctilious in the observance of the rites of the church. By declaring that a vision had been vouchsafed to him, or that a holy emblem had been discovered in some particular locality, the priest would initiate a pilgrimage from all the surrounding country, the people flocking to the newly established shrine to pray and to pay. This was the method of leading the people into a religious life.

In the regions not reached by the Roman church the situation was really more hopeful. Yet here the natives were often cruel, crafty, seldom to be trusted, with few or no ideals of honor, nobility or uprightness. Because they wholly misconstrued the purposes of the Americans, they were for the most part bitterly hostile to any American

work, even that of the missionaries. In the early days of the occupation, all missionaries as well as other Americans were safe after seven in the evening only within doors.

Nevertheless, the missionaries did not encounter the difficulties which such a situation seemed to promise. Almost from the first some of the communities sought them, and they soon had their abilities taxed to the utmost. Reinforcements were sent out, and medical work instituted, but the demand for workers only increased. Success began to crown the efforts of the missionaries, and the response to the Gospel message was beyond what the workers had dared to hope, developing in some instances into a mass movement toward Protestant Christianity. Even the Moslems, of whom there are 250,000 in the Philippines, have been open to the Gospel as in few Moslem fields.

**Note 4. Organization and Methods of the Work.** Early in the missionary occupation of the islands, the leading denominational



Dispensary and Chapel at La Paz, Iloilo, Philippine Islands.

The chapels erected by the Filipinos are of the same material as that used in the construction of their houses, bamboos and fronds of the nipa-palm. In this structure, chapel and dispensary are combined.

boards entered upon a policy of comity whereby it was agreed that certain territory was to be worked by certain forces. In but very few instances does the work of one board overlap that of another, but even where this does occur, a policy of cordial co-operation and helpfulness prevails. All the forces have combined in the formation of the Evangelical Union, and the development of a common Christian church has been extended farther than in any other mission field of so recent occupation. The Baptist and Presbyterian medical work in Iloilo, and the Presbyterian and Methodist co-operation in the Union Seminary at Manila, furnish two concrete illustrations of the unity of sentiment and purpose actuating all the missionaries.

One of the more practical forms of mission work has been the establishment of industrial schools. Here the natives are taught the elements of carpentry or some other trade, and in the girls' schools, in addition to book study, courses in cooking and the proper care of a

home are provided. Practically all of the large denominations support one or more institutions of the industrial type, and the saw-mill, conducted by the Protestant Episcopal mission at Sagada, has supplied all the lumber for the government buildings at Bontoc in the island of Luzon. This work has cultivated respect for manual labor, has partially broken down the long standing antipathy to toil, and has developed in many a real ability to work.

Medical missions have been much needed, and wherever established have been appreciated. At one hospital over five hundred treatments were given monthly during a recent year, and at the Union hospital in Manila the number runs over one thousand. Still another important branch of the work is that of printing and circulating the Scriptures in the native dialects, of which there are now thirty-seven in use. In addition to the work of the Bible societies some of the mission boards have established printing plants, but the supply of literature cannot meet the demand.

**Note 5. The Encouraging Outlook.** Probably no missionary field, unless it be Korea, has a record so replete with encouragement as that of the Philippines. While medical work and industrial education have met with warm acceptance among these people, the response to evangelistic labors has been particularly marked. Within the brief ministry of six years, one missionary in the Catholic stronghold of Manila baptized almost a thousand converts. The Methodist churches in the islands in less than a decade of work have built up a church of almost thirty thousand members and probationers. A Presbyterian missionary baptized about a score of converts during his first year, over a hundred and fifty the second, and three hundred and fifty the third. In the single year of 1904, a Baptist missionary at Iloilo received into the church one thousand converts. But of far greater importance than the mere number of converts, is the social service which Christianity is rendering to the islanders. A nation transformed in a decade! This is actually what has been accomplished in the Philippines; and while it may be true that the most potent factor in the development has been the United States government, it cannot be denied that the missionary forces have been powerful allies. Without the government, the churches would have labored with difficulty, while without the churches the government's efforts would have been far less productive of good, and must have resulted in a one-sided social development. This widespread response to the evangelistic appeal on the one hand, and the remarkable social transformation of the people on the other, constitute a strong encouragement for the future prosecution of the work.



**ADDITIONAL READING REFERENCES.**

(1) Recent political and economic developments in the Philippines. See indexes to periodical literature, bringing the subject down to date. (2) The Philippine Islands as a mission field. *Report of the Student Volunteer Convention*, Nashville, 1906, pp. 201-203. (3) Bible distribution in the Philippines. *Report of the American Bible Society*, 1909, pp. 271-280. (4) Conditions and future of the Philippines. Winslow, in the *North American Review*, now obtainable through the Superintendent of Documents, Washington, D. C., as United States' 61st Congress, 1st session, Senate Document 81.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. What is the political and economic situation in Cuba? 2. How does it affect the missionary problems of the island? 3. Compare Cuba and Porto Rico as mission fields. 4. What are some of the encouraging features of the work in Cuba? in Porto Rico? 5. What field do we study at this session? 6. State the object of the lesson.

**QUESTIONS ON THE LESSON.**

1. Tell what you can of the history of the Philippine Islands up to the present time. (Note 2.)

2. What are some of the resources of the islands?

3. How has the government sought to improve the economic condition of the people?

4. What is America's purpose in making such large expenditures in the interests of the Philippines?

5. When did Protestant missionary forces enter the islands? (Note 3.)

6. Describe the situation with which they had to deal.

7. What success did the missionaries meet notwithstanding adverse conditions?
8. How is the missionary work of the Philippines organized? (Note 4.)
9. What is your estimate of the missionary value of the industrial schools?
10. Mention three other important lines of missionary work. (Notes 4, 5.)
11. Compare the Philippine field with Porto Rico; with Korea; with Japan.

### QUESTIONS FOR DISCUSSION.

1. How is the missionary importance of a field affected by its area? its population? its variety of dialects? 2. What has the church done for the Philippines that the government could not do? 3. What has the government done for the people that the church could not do? 4. How far have the missionary successes been dependent upon the government's work? 5. Which demands the first support of the churches, the encouraging field or the discouraging one? Why?

**Mission Gem.** "Protestant missionaries, so far from forcing themselves upon the Philippines, have thus far been able to do but little aggressive proselyting, the Filipinos voluntarily flocking to them in such numbers that all their time has been required for instruction and organization."—*Report of the Board of Foreign Missions of the Presbyterian Church (North)*, 1909.

**Personal Thought.** The regeneration of the Philippine tribes is the fruit of a civilization which calls itself Christian. The ethics, the unselfish service, and the liberty limited only by wise guidance which the United States has given to these untutored people have their roots in the Christian faith. Jesus is still at work in the world, the center of all worthy life.

"Far, far away, like bells at evening pealing,  
The voice of Jesus sounds o'er land and sea,  
And laden souls, by thousands meekly stealing,  
Kind Shepherd, turn their weary steps to Thee."

## **Lesson 31. THE NEGRO PROBLEM IN AMERICA. Christian Contributions toward its Solution.**

Scripture Reading: God's Repudiation of False Distinctions. Acts 10:9-16, 34-43.

**Note 1. Object of the Lesson.** To show how the present condition of the American negro has been reached, what his needs are, and how Christian forces are contributing to meet these needs.

### **THE LESSON UNFOLDED.**

**Note 2. Historical Sketch of the American Negro.** One of the most momentous problems which this country faces to-day is that of the negro and his future place in the American democracy. It is a problem which had its origin in the former institution of slavery, and is modified in its present nature by the life, customs, and beliefs of the African natives who formed our first slave population. The African home of the early American slaves was along the coast of the Gulf of Guinea (see map, p. 86). This region, low-lying, excessively warm, with an atmosphere of unusual humidity, enervated the native's physique and weakened his will. The abundance of fruit, vegetables, and game left little to be desired in the way of food. Add to the climate and vegetation the native social order, in which women were the property of men, and wealth was estimated by the number of wives, and it becomes apparent that his entire environment tended to make him indolent, lazy, weak-willed, knowing nothing of self-control, giving himself up wholly to following his own inclinations.

This was the type of man introduced into America by slavery. But note that the institution, by its very harshness and rigor, became an agency for the development of a special type of negro. The more independent and least docile were killed in the struggle, usually on African soil, and of the docile ones who were finally driven aboard the slave ships, only the physically strong could endure the voyage to America. This selective process was carried still further by the rigors of plantation labor, until at length the negro was domesticated, but not civilized.

By the Civil War these people, the product of centuries of barbarism and decades of slavery, suddenly found themselves free men, with all the privileges which that term implies. Unprepared as they were for self-government, they nevertheless held the Southern states in their grip for almost ten years, in many instances with disastrous results. It is now thirty years since the negro lost his political supremacy in the South. These years have witnessed a long uphill climb of the former slave, who, so largely unaided, has endeavored to improve his con-

dition and maintain his rights. In this endeavor he has been terribly handicapped by the past. Without education or intelligence, with the spirit of independence, manliness and thrift crushed out of him by the harsh paternalism of slavery, and unacquainted with the arts and handicrafts by which the more fortunate white man wins his way, the negro has toiled and plodded, gradually improving his condition and gaining the approbation of the nation. It has only recently been realized that the whole problem of the negro is a problem of education, and that the aim of all work in his behalf should be to make him an intelligent and industrious citizen. Where a few years ago the problem of the negro was stated in the query, "What shall we do with him?" it is to-day stated in the query, "What are the best means by which he may become a worthy contributor to our common weal?"

**Note 3. The Present Condition of the Colored Race in America.**

Numerically the American negroes have shown a remarkable growth. In 1880 the census returns of the United States indicated a colored population of about six and a half millions. Twenty years later this number had increased to almost nine millions, and to-day the number is estimated at not less than ten millions. This growth, however, has not been in the same proportion as the total population of the country. In 1860 the negro population was one seventh of the total, but in 1900 it was only one ninth. That this change in the proportion is not due to immigration would seem to be shown by reference to eighteen Southern states in which, during the twenty years prior to 1900, the white population increased fifty-seven per cent while the negro population increased only thirty-three per cent.

The present intellectual condition of the negro is far above what it was a generation ago. At that time the South was still impoverished by the war, and naturally felt less inclined to appropriate funds for the education of former slaves than for white children. Nevertheless, the record of the South in negro education is worthy of much praise. Sixteen Southern states between the years 1870 and 1905 expended over one hundred and fifty-five million dollars for negro public schools, and in the year 1905-6 added the munificent sum of over nine million dollars to the same work. Benevolent people, mainly church members, North and South, have poured and are pouring large sums into the South for the support of negro schools, both denominational and undenominational. It is estimated that over a quarter of a billion dollars would represent the total contribution to negro education. In the 1906 report of the Commissioner of Education it appears that about 1,660,000 pupils are enrolled in the negro public schools, and that over two thousand teachers and almost forty-five thousand pupils

are in the 127 institutions which are not supported by the state, though a few of them receive government aid. As a result, a large portion of the colored population has obtained at least a common school education, while the more fortunate have the opportunity of learning a trade in one of the industrial institutions or of pursuing studies leading to professional careers.

Economically the lot of the negro has improved with the spread of negro education. By nature he is not gifted with the art of using tools or of handling machinery. More than other men, he seems to need to be taught how to do things. Because of this he seldom becomes a skilled laborer or mechanic, and hence, in competing with more capable white labor, finds himself handicapped. For this reason the negro, while improving, is scarcely yet a competitor with the white laborer, notwithstanding the lower wage for which he is usually willing to work.

In respect to morals and religion, also, the negro seems to have noticeably advanced since his release from slavery. Yet the high attainments reached by few and the slight advance of the many is in part offset by discernible retrogression in other quarters. The death rate of the negroes in the cities is seventy-three per cent greater than the death rate of the whites in the same cities. While this excessive rate is no doubt due in part to the greater disadvantages under which the negro lives, many authorities agree that it is also due in large measure to social immoralities. It is pointed out, for instance, that two thirds of the negroes in Chicago live in three wards which harbor practically all the social vice of the city. The responsibility of white men for this evil is, however, undeniable.

Numerically, intellectually, economically and morally American negroes have made notable progress within a generation. Yet the exceptional achievements of the few should not blind us to the fact that the great mass still lags far behind, and that notable exceptions merely show what the race may become. Tremendous as have been the efforts put forth, the problem is so large that it really has only begun to be solved. An authority on the subject has recently said: "We recognize that our work so far is only experimental. Half the race is still untouched, and of the other half but few have passed beyond the limits of the rudest knowledge."

**Note 4. Nature of Christian Effort in the Negro's Behalf.** Immediately after the close of the Civil War, the Northern churches began missionary work among the freedmen. It is not surprising, however, that the missionaries, unfamiliar with the social and economic conditions of the South, should in many instances have misdirected their



efforts. All endeavors to enlighten the negro by short-cut methods failed. He was incapable of discharging responsibilities for which he had never been trained. It became apparent that nothing short of a long and gradual process of education could fit him for a man's part and place in the civic life. The long, hard task of educating and leading into independence an indolent and dependent people was begun. Separate churches have had to be established, since the negroes enjoyed only a limited freedom in the white churches; Sunday schools and day schools have had to be founded, and here and there institutions for manual training and higher education have opened their doors to colored boys and girls. While these institutions are fewer than the public schools, they include more than twenty professional colleges, offering courses in medicine, law, and theology, as well as such institutions as Tuskegee and Hampton—known throughout the world for their contributions to the problem of negro education. About one half of all the students at these institutions are taking courses in industrial training. This work has always been conducted, since its inception, either by denominational home mission boards or by benevolent organizations inspired by the Christian ideal, while the funds for its maintenance have come almost wholly from Christian men and women, North and South.

**Note 5. What has been Done and what Remains.** As a result of these efforts, tens of thousands of negro boys and girls have been given the elements of a common school education, many have been fitted for professional careers, and thousands, trained for industrial usefulness, have gone out from Tuskegee and Hampton to be exemplars to their race. They have shown their people how to establish better homes, how to make the soil more productive, and how to acquire greater skill at trades and handicraft. In hundreds of negro communities the cottage has replaced the cabin, and the small farm the garden patch. Throughout the South it is now possible to find the negro holding an honorable place in every walk of life. There is a gradual shifting of the colored population from the drier regions into the rich agricultural lowlands, where they are proving their ability as farmers. Others are moving into the cities, where they are finding remunerative work, or in some cases establishing themselves as successful merchants, bankers, contractors and tradesmen. Still others have attained enviable positions in the professions, and a few, by dint of indomitable perseverance, have won recognition in political life. Ambassador Bryce has said that the American negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years.

What remains to be done is a question that forces itself upon us as we review what has already been accomplished. The outstanding



**At Hampton Institute.**

The Huntington Memorial Library supplements the work of all departments, loans about 15,000 books annually, and has a reference room in constant use. This building is one of over one hundred which, with their equipment and with two large farms, constitute the plant of Hampton Institute.

need of the negro at the present time is grammar school education and manual training. Better provision for the former is urgent, since the great majority will not continue their education beyond the lowest schools. What is not learned there will seldom be learned at all. Moreover, the grammar school will sift out those who are capable of assimilating a higher education from those who are not. But it is scarcely of less importance that normal and higher education be made readily available for those who are capable and ambitious. Negro colleges, well equipped and of high standard, should be established at advantageous points in the Black Belt.

Finally, the heathen superstitions that still survive among the Southern negroes need to be displaced by true conceptions of Christianity, and their highly emotional religion strengthened by an infusion of ethical principles. Number eight of the *Atlanta University Publications* states the religious situation succinctly in these words: "It has been said that the negro plantation preacher is the curse of the people. Honesty, truth, and purity are not taught, because neither he nor the people have come to realize that these virtues are essential to the religious life. The ethical power of Christianity is scarcely felt. The time is ripe for a forward Gospel campaign in the great needy back country of the Black Belt." Notwithstanding all that the church has contributed to the solution of the negro problem, it seems that, because of the numerical increase of the race, the problem is almost as far from solution as it was thirty years ago. The present, therefore, is no time to lose interest in this most pressing problem. Its solution depends largely upon strong persistency and unflagging zeal.

**ADDITIONAL READING REFERENCES.**

(1) The negro as a racial element in American life. Commons. *Races and Immigrants in America*, ch. 3. (2) The work of the Freedmen's Bureau. Refer to United States histories. (3) The work of Tuskegee or Hampton Institutes. Refer to annual catalogues and descriptive circulars of these institutions. (4) Social and economic development of the negro. Helm: *The Upward Path*, chs. 4, 5.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. Mention several improvements which the United States government has effected in the Philippines.
2. What is the religious situation in the islands?
3. By what means and methods are the missionary forces contributing to the moral and social betterment of the people?
4. What would you say had been the success of Philippine missions?
5. What is the title of to-day's study? its object?

**QUESTIONS ON THE LESSON.**

1. How was the negro affected by his African environment? (Note 2.)

2. In what respects did slavery modify the negro character?

3. To what extent was the negro prepared for the responsibilities which freedom imposed after the Civil War?

4. What has been the numerical growth of the race within the last generation? (Note 3.)

5. State the attitude of the South toward negro education.

6. How has the economic situation of the negro changed since the Civil War?

7. What is the moral and religious condition of the negro?
8. Through what means have the churches and other benevolent organizations attempted to aid the freedmen? (Note 4.)
9. Compare the negro public schools with the institutions which are not under state control.
10. How is the improvement of the negro manifesting itself? (Note 5.)
11. Mention some of the outstanding needs of negro education.
12. What are some of the religious needs of the negro?

### QUESTIONS FOR DISCUSSION.

1. Why did the experiment of placing civic rights in the hands of the negro prove largely a failure? 2. To what extent have the negroes proved themselves capable of using the right of suffrage? 3. How is the intellectual progress of the negro related to his economic improvement? 4. To what extent should Christianity be credited with the general advance of the negro? 5. By what means can the Christian church best meet the negro's present needs? 6. How far is it right to limit, by special legislation, the enfranchisement of the negro?

**Misson Gem.** "The various missionary societies have done a work which, in a large degree, has been the salvation of the South; and the result will appear in future generations more than in this."—*Booker T. Washington.*

**Personal Thought.** The tribal gods and tribal religions of the ancients gave way to national and racial religions. To-day we are witnessing the process by which national religions, becoming international, are struggling for a world supremacy. As a Christian I believe that Christianity is to be the all-conquering faith; and yet, do I not sometimes circumscribe my personal faith by the lines of race distinction? Not until Christians possess a love strong enough to demolish all race barriers, can a pure Christianity become the world's one religion.

## Lesson 32. MOUNTAIN MISSIONS OF THE SOUTH. Encouraging Work among an Isolated People.

Scripture Reading: The Supremacy of God in the Mountains. 1s. 2: 2-4, 12-17.

**Note 1. Object of the Lesson.** To note the origin of the Southern highlanders, their present condition, and the agencies which are at work for their social and spiritual betterment.

### THE LESSON UNFOLDED.

**Note 2. Location and Origin of the Southern Highlanders.** One of the most interesting as well as most beautiful sections of this country is that region of the Southern states traversed by the southwestern ranges of the Appalachian system. This mountainous region, about five hundred miles long and two hundred and fifty miles wide, constitutes a highland empire "without seacoast or bay, inland lake or navigable stream." It includes large portions of Virginia, West Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Alabama. Possibly two thirds of the total population live in towns and cities, along the rivers and railroads. These people enjoy the ordinary advantages of town and village life, and are not to be confused with the remaining third, the stalwart and weathered highlanders who form the subject of this lesson, who make their homes in the secluded and isolated glens and gullies among the mountains, and who wring a precarious living from poorly tilled clearings on the sunny slopes of the hills. This mountain population, approximately one and a half millions, according to the census of 1900, exceeded the combined population of Montana, Wyoming, Arizona, Utah, Nevada, Idaho, and Oregon.

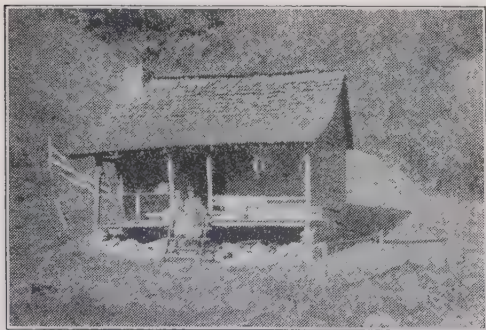
Who are these highlanders, and whence did they come? In the early part of the eighteenth century Scotch-Irish Presbyterians, to escape English tyranny and religious persecution, fled to North America. A few of these families settled in New England, New York, and Pennsylvania and pushed westward to the colonial frontiers. But the religious atmosphere of these sections was not congenial, for New England was pre-empted by the Congregationalists, New York by the Dutch Reformed, and Pennsylvania by the Quakers. To avoid these sects the Scotch-Irish sought a location to the southward, and settled in what is now the Virginia and Carolina region. These mountainous sections of country were particularly congenial to them, and here, for two centuries, they have lived and wrought almost untouched by the more prosperous white planters in the lowlands, or by the servile blacks with whom they neither could nor would compete in labor.



This condition created a social isolation comparable only to the physical isolation which characterizes their mountain homes. The stern and solitary life in the mountains has tended to fashion characters in many instances peculiarly American—strong, fearless, and kind. Not only are American ideals found here, but the purest of American blood also. In many of the counties over ninety per cent of the population is of strict Scotch-Irish descent. Immigration has not touched them; among them the alien is almost unknown. Tennessee, Kentucky, and West Virginia have thirty-one mountain counties with an average of less than seven persons of foreign birth to each county. Virginia and Georgia have twenty counties with eight or less foreigners to a county, and North Carolina has six counties containing all together but eleven foreigners. Indeed, it has been said that these isolated Southern mountaineers constitute "the only portion of our population that retains pure and undefiled the Americanism of colonial times."

**Note 3. Social, Moral, and Religious Conditions of the Highlanders.**

Many thousands of these highlanders have through successive generations grown poorer, more exclusive, and more ignorant, until now their condition is about as bad as it well can be for civilized people. Their homes are usually cabins of but one room containing a huge open fireplace at one end and a few chairs, a crude table, and several mattresses. A crane in the fireplace, a kettle or two, a skillet, and a few odd dishes constitute the household utensils. Sometimes there is a bed in the house, and sometimes there is none. The family is always large, frequently numbering ten or even fifteen children, the



**▲ Typical Home in the Southern Mountains.**

younger of whom are unhampered in their play by any excess of clothing. In certain sections ignorance and isolation has led to a degree of intermarriage which has already proved disadvantageous. A bare living is eked out of the poor mountain soil. Mountain apples, corn, apple

whisky, corn whisky, pork, occasionally chickens and eggs—these constitute the sole range of products of many of the mountaineers,

though sometimes the more progressive will own a clearing where a fair wheat crop is grown or garden vegetables are raised.

Hospitality and homely kindness are characteristic of these highland dwellers, and the stranger who stops for the night at some humble cabin on the mountain side will be given the most generous service which the host's limitations will permit. But this is because the mountaineer places the stranger among his friends, for he classes all men either as friends or enemies. As his friendships are strong, so also are his animosities. If he himself is party to a feud, he knows but one class of enemies, and treats them all alike—that is, as he holds life cheap and knows himself to be a hunted man, he shoots an enemy on sight. The spirit of the feud is not yet dead among these highlanders, though it has decreased during the last two generations.

Education is the great lack of these mountaineers. Many of their errors and faults are due simply to ignorance. Schools have been practically unknown among them for many years. "It is not uncommon to find an entire county where one half of the children of school age have never been inside a schoolhouse, and where one half of the voters cannot read their ballots." Even where the local schools are established they hold sessions only for two, three, or four months out of the year, and the teachers are usually wholly unfitted for the task. To obtain better ones seems impossible, as they would need to go into the mountains to live, and could not obtain a sufficient salary to make the venture a paying one. Yet the people themselves, especially of the younger generation, are no doubt anxious for the privileges of education, as appears in the plaint of the little boy who said, "My paw jes' growed up and never knowed nothin', and so did his paw afore him. Sometimes when I be hoein' corn on the mountain side I looks up the crick and down the crick, and wonders if there ain't nobody never comin' to larn me nothin'."

Accompanying this widespread ignorance and illiteracy, one finds much superstition. Signs and portents are eagerly watched for and implicitly believed in, and, what is more surprising, charms and odd formulas are commonly employed in times of sickness for the cure of almost anything or everything. A single instance will illustrate. A missionary among the mountains found a young man suffering from frozen feet. "His friends had applied the following strange remedies: The feet had been wrapped in the skins of rabbits killed during the dark of the moon, and, to add to the efficacy of the treatment, a crooked penny had been buried at the northeast corner of the cabin on the outside just where the water drops from the caves."

Isolation has also operated to make the mountaineer a law unto

himself in many respects. Wholly unable to see that the government had any right to tax him for whisky distilled from his corn when it did not tax him for any other product of his farm or his genius, he took the law in his own hands and resisted seizure by the revenue officer. Justices of the peace and ministers of the Gospel being scarce, marriage was more easily entered upon than by troubling the law. And in proportion as marriage became a matter of simple choice, so also did divorce. Laxity in respect to the marriage relation has become one of the most serious conditions of these isolated regions. It should be added, however, that in large degree the spirit of lawlessness is disappearing, and people who a short time ago were operating illicit stills are to-day maintaining prohibition policies. The South, once noted for its whisky drinking, is now the strongest temperance section of the country.

In spite of his lawlessness, ignorance, feuds, and whisky, the mountaineer has always maintained a respect for religious subjects. No matter how checkered his career, he was quite likely to regard himself as having "got religion." Among these people to "get religion" means only to experience a sudden emotional frenzy, with no subsequent change of life or conduct. Their religious creed has been handed down from generation to generation, and so distorted that in some cases it falls little short of heathenism. Bible quotations similarly transmitted have become twisted beyond recognition. The mountain preachers are frequently not above their fellows in Scripture knowledge, and they largely gauge their lives by the mountain standards. One of them, though he had murdered several men "to protect his family against the other side," asserted that as he had got religion he knew he was saved. These shortcomings, however, spring from ignorance, for as soon as truer religious ideas are presented these people gladly accept them.

**Note 4. Christian Efforts in Behalf of the Highlanders.** Missionary work in this region has been criticised by some who feel that the solution of the mountaineers' problems is to be found in moving away from the unproductive localities and into the valleys or towns where the soil is richer, and where to some extent the mills afford new opportunities for remunerative employment. Indeed, in many places the missionaries urge those who live far back in the mountains to leave their cabins and move into the towns. But the success which has already attended the efforts thus far put forth, and the awakening of the people to the need of secular education and religious training, more than justifies a continuation of the mountain missions. This means the opening of primary schools for the old as well as the young,

and the establishment of Sunday schools, followed at a later date by the founding of churches. Where the mission work is well developed, there are schools of manual training for the boys, and classes in home science, including cooking, washing, sewing, reading and writing, for the girls. The church, developing the institutional spirit, may provide bowling alleys, reading rooms, shower baths, and even hotel accommodations. Hospitals have been founded and medical attendance provided for many of these mountain communities which otherwise would be without the blessing of the physician.

The organizations carrying on any considerable work in the Southern mountains are few. The American Missionary Association has for some years been engaged in establishing mountain schools, carrying them along until they have become self-supporting, then withdrawing and going elsewhere to repeat the operation. In this way a number of self-supporting institutions have been established. Denominational work is carried on chiefly by the Episcopalians, Southern Baptists, and Northern Presbyterians. These denominations have respectively twenty-seven schools with thirteen hundred pupils, twenty-four schools with forty-three hundred pupils, and fifty schools with thirty-eight hundred pupils. A less extensive work is carried on by the Congregationalists, Northern Methodists, and Disciples. The non-denominational work of Berea College, located at Berea, Kentucky, is especially worthy of mention. This institute does for the mountain whites what Tuskegee and Hampton are doing for the colored youths of the South.

The boys and girls of the mountains are quick to learn. Many, if not most, of the schools have applications from more pupils than they can accommodate. One mission reports that more than fifty girls have been turned away from the girls' school, and several boys are waiting for entrance to the boys' department. But of even greater significance are the reports of the new religious life making itself felt throughout the mountain districts. No doubt this is reflected in the widely changed attitude toward the liquor problem. It is certainly indicated in the reports which tell of hundreds of lives made over, and of thousands who, while not openly confessing Christ themselves, bless the missionaries and their work. The mountainous character of the field and its scattered population make the work by no means easy, and in but few instances can it be spoken of as extensive. Yet it calls for men and women of peculiar fitness—big-hearted, clear-visioned, persons of strong sympathies, much perseverance, and a real humility of heart. To such the Southern mountains offer one of the most inviting opportunities to be found in the home mission territory.

**ADDITIONAL READING REFERENCES.**

(1) Southern highlanders in current novels. Churchill: *The Crossing*; and Fox: *The Little Shepherd of Kingdom Come*. (2) Sketches by workers in the mountain fields. Hughson (compiler): *The Church's Mission to the Mountaineers of the South*. (3) General sketch of the conditions in the Southern highlands. Guernsey: *Under our Flag*, ch. 3.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. How did slavery affect the native character of the negro?
2. State what the negro problem is.
3. Describe the present condition of the American negro.
4. What is the state doing for his betterment?
5. What is the Christian contribution to the solution of the problem?
6. Mention several of the more important needs in negro education.
7. What people are we to study at this session?

**QUESTIONS ON THE LESSON.**

1. State the object of the lesson. (Note 1.)
2. Where are the Southern highlands? (Note 2.)
3. How large is the mountain population of the South?
4. Who are the highlanders, or Southern mountaineers?
5. Describe a typical mountaineer's home. (Note 3.)
6. Characterize the highlander in respect to his friendships and his animosities.
7. What is the state of education among these people?



8. To what extent do they have respect for law?
9. Tell what you can of the religious life of these people.
10. What are some of the Christian efforts that have been made in behalf of the highlanders? (Note 4.)
11. How do the people show appreciation for what is being done for them?
12. What qualities should a person possess in order to work acceptably among these people?

### QUESTIONS FOR DISCUSSION.

1. What would the origin of the highlanders suggest as to their inherent worth? 2. Mention several considerations which might weigh against the further establishment of Christian schools and churches among these people. 3. What considerations would favor the continuance of this work? 4. How do you think the religious teaching of the workers would be likely to affect the anti-liquor movement in the Southern mountain regions? 5. Compare the Southern mountains with Mexico as a mission field.

**Mission Gem.** "We cannot hope to see the beautiful Southland taking the position to which it is so royally entitled without the Christianized, educated support of these citizens of its ramparts. The country needs them. They are bone of our bone and flesh of our flesh, and they wait 'upon the mountains' for 'the feet of him that bringeth good tidings.'"—*Alice M. Guernsey.*

**Personal Thought.** I have been studying about people of very limited means and opportunities. In many respects my circumstances are vastly superior to those under which countless other human beings live. For this situation am I as thankful to the heavenly Father as I ought to be? Should not His goodness lead me to share my blessings with others less fortunate?

### **Lesson 33. THE FOREIGN INVASION. Religious Phases of the Immigrant Problem.**

**Scripture Reading :** A Land Blessed of God. **Is. 60:1-15.**

**Note 1. Object of the Lesson.** To show the causes and character of the foreign invasion, its effect upon American life, and the responsibility of the Christian churches for the social and spiritual welfare of the incoming millions.

#### **THE LESSON UNFOLDED.**

**Note 2. Whence Come they that Arrive in Ships?** The vast tide of immigration flowing into the United States is made up of streams of people from every country of Europe and Asia. This influx of a million persons annually, arriving from many climes, bringing with them a wide diversity of custom, manner, and speech, has created in the United States a series of social, economic and religious problems which no country has ever before been called upon to face. Where are these people to be settled, how will they affect the economic conditions of the country, how may they be brought to an appreciation of American standards, and, in the upheaval which has taken place in their lives, how are old religious ideals to be preserved or new religious conceptions imparted? These and many similar questions force themselves upon every student of the situation.

A generation or two ago the bulk of immigration was made up of people readily assimilated, whereas to-day it is composed of people less inclined to conform to our standards and institutions. Thus in 1882 Great Britain and Ireland contributed twenty-seven per cent of the immigrants, Germany contributed over thirty-eight per cent, and Sweden gave us ten per cent. Twenty years later, however, the sources of our immigration had so shifted from western Europe to southeastern Europe that these same countries contributed respectively only seven per cent, four per cent, and five per cent, while Italy contributed over twenty-eight per cent and Austria-Hungary over twenty-seven per cent. These latter countries are still furnishing about fifty per cent of our immigration, though the government of Austria-Hungary has taken strong measures to prevent such a sweeping exodus, which, in five years, has drawn from that country approximately one fiftieth of its population. Russia, the third largest contributor, sends us almost twenty-five per cent of our immigrants. In 1905, Poles, Italians and Hebrews, the three European races least responsive to American ideas, made up over one half of the aliens who entered our gates.

Only a small proportion of our immigrants come from Canada,

Mexico, and Asia. Yet Asiatic immigration has strongly affected the economic situation in the West, giving rise to social and governmental discriminations against the Chinese, and to some extent against the Japanese, forcing these people into a class sharply distinguished from the American and European elements.

**Note 3. Why they Come and where they Settle.** The motives which underlie this tremendous immigration are twofold. Many of these people are alienated from their native lands by intolerable conditions. Religious persecution harries the Jew out of Russia, a despotic landlordism drives the peasant of southern Italy to our shores, and disproportionate taxation and compulsory military service goads the Austrian and the Hungarian to escape the onerous burdens of his native state. On the other hand, certain incentives to immigration have their source in this country, *viz.*: glowing reports of economic conditions, high wages, prosperity, free homesteads, invitations and urgings from relatives already here, accounts of American life circulated by immigrants returning to their native villages, and finally the constant propaganda maintained by the transcontinental railroads and transatlantic steamship lines in every quarter of Europe. A letter here, persecution there, an American missionary over yonder, a steamship company agent in an interior city, an Italian peasant returning home with what seems an independent fortune—all these influences co-operate in building up the immigration business.

These incoming millions do not ordinarily dispose themselves about the country to the best advantage. The fact that the cities are the favorite stopping places leads to the growth of foreign colonies, Jewish, Italian, Greek, Chinese. To these the new arrival hastens, knowing he will be cared for and will find employment more readily through those of his own nationality than through those of a different race. In the city, also, the alien can be more independent. He can pick and choose his employment and his employer. In the colony he finds the customs and the social life of his native country preserved.

An investigator found over sixty-five nationalities represented in the population of New York City, counted approximately fifty newspapers printed in foreign languages, and discovered one public school which harbored children of twenty-nine different nationalities. While the Jews, the Irish, the Hungarians, and Italians stop for the most part in the cities and manufacturing towns, the Scandinavians, Scotch, English, Germans and Russians, being more inclined to agriculture, push inland. Many of them make their way either to the farm lands of Texas and New Mexico, the Middle West, or the great Northwest both of the United States and Canada. In some counties of Texas so

many Germans live that the county records are kept in their language, while in the Northwest there are whole communities of Scandinavians and of Russians.

**Note 4. Religious Conditions among the Immigrants.** The religious destitution of the immigrants is due to two causes. Many of them know nothing of religion except as represented by the established churches, and these they look upon as leagued with the government for the oppression of the poor. They have been taught to obey the church, not to love it. They have been accustomed to see the priests sell their spiritual services for money, and to be told that the acceptance of a creed is more important than a moral life. From such a religion the spirit revolts. In multitudes of cases the chief motive in emigration to America is to escape ecclesiastical tyranny. When such persons reach America, they naturally shun religion, because they do not understand the ways of the American churches, services are not conducted in their own language, and their fellow countrymen do not attend.

But even those who are religiously inclined rarely find a community in which their own native church has been established, and to attend a church of another faith is not an attractive alternative. Differences between the immigrant and the American in customs, in clothing, in speech, and in religious conceptions prevent easy transition into American religious life.

These difficulties have kept a large proportion of our immigrants irreligious. A certain city of Massachusetts contains six thousand Italians of whom less than three hundred attend the Catholic church. In another city of the same state only about sixty out of two thousand Italians go to religious services. Among Bohemian immigrants in this country are more than three hundred societies of free-thinkers. Towns that attract Greeks, Poles, and Hungarians have practically no churches to which these people can go, and usually no one who is capable of ministering to their religious needs. What is true of these people is true of the great bulk of our immigrant population. Here, then, is the problem which the churches of America are facing, How to provide adequately for the religious needs of this flood-tide of humanity annually pouring into our midst and spreading far and wide over our land.

**Note 5. Mission Work for the Alien: its Means, Methods, and Results.** Among those races which are most easily assimilated into our American life, the religious problem is more readily solved than among those with whom assimilation is difficult. But the majority

of the immigrants belong to the latter races, and herein lies the difficulty. To evangelize the indifferent and to conserve a pure religious faith where such exists is the task to which practically all denominational home mission boards and numerous smaller missionary organizations have set themselves. Because many of the immigrants come from countries predominantly Lutheran in faith, that church in this country ministers to a large number of foreigners. The number of Lutheran communicants among the Scandinavians, Finns, Slovaks, Letts, Poles, Bohemians, and Magyars is about equal to the number of German communicants—a little over one million. The other evangelical churches of America have a total of over three thousand foreign congregations with a membership of approximately a quarter of a million. The Methodists carry on organized work among eleven different nationalities, the Congregationalists among thirteen, the Presbyterians among fifteen, the Baptists among nineteen, and other denominations among smaller numbers. While the greater part of the work is carried on in the cities, much is prosecuted in the farming communities and manufacturing centers to which the immigrants may be drawn. The church, the school, the social settlement, the boys' club, and numerous other agencies are employed to reach and develop the best nature of these foreign people.



**Model Italian Chapel, Orange, N. J.**

This building was erected by the North Orange Baptist church as a memorial of its fiftieth anniversary. No more practical form of memorial could well be conceived.

One of the most interesting phases of this work is the way in which it is related to the foreign missionary enterprise. Here, indeed, the distinction between home and foreign is obliterated, for in thousands of cases the converted immigrants have returned as American missionaries (not formally so called, to be sure) to their native lands, there to spread ideas of political and religious liberty and new conceptions of the Bible, gained in America. "Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading



knowledge of the truth among his kindred and tribe." At a missionary conference held in Canton, China, there were fifty native Chinese missionaries present, twenty-five of whom testified that they were converted in American missions and subsequently went to China in order to help win their countrymen to Christ. Innumerable such incidents can be cited. A multitude of men and women more or less Americanized and Christianized are constantly returning to their former homes. If these returning multitudes, frequently fifty thousand in a month, have felt the power of a strong and sympathetic Christianity, if they have been permeated with the Gospel, if the churches of America have truly done their duty by them—what a band of missionaries! They would preach whether they intended to or not. And they would not go as paid emissaries. Their voluntary services and their incidental living would act as the leaven of the Gospel, gradually but surely changing the character of the old order to the fashioning of a new. The immigrant shows us that there is no essential difference between home and foreign missions. The task is one. Christian missions are worldwide. In this work which is proving so vital to the spread of the kingdom each individual may have a part by making it a matter of prayer, of personal service wherever possible, and of generous gifts through the regular channels of the various home mission boards.

#### ADDITIONAL READING REFERENCES.

(1) Women's work for alien women. Grose: *The Incoming Millions*, chs. 5, 7. (2) Relation of the immigration problem to the American churches. McAfee: *Missions Striking Home*, ch. 3. (3) Elements of our immigration and the problem of assimilation. Commons: *Races and Immigrants in America*, chs. 4, 9. (4) Sympathetic word pictures of the immigrants. Steiner: *The Immigrant Tide*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Where are the Southern highlands? 2. What economic conditions prevail in these regions? 3. How have these conditions affected the social and religious life of the highlanders? 4. What bodies are interested in the improvement of these people? 5. What means are being employed for their betterment? 6. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. Mention some of the problems to which immigration gives rise. (Note 2.)

2. How has the character of our immigration changed within a generation?

3. What situation has Asiatic immigration created in the West?

4. Why do foreigners seek our shores in such large numbers? (Note 3.)

5. Why do the immigrants congregate in the cities?

6. What nationalities are more inclined to seek the country?

7. State the religious conditions which generally prevail among the immigrants. (Note 4.)

8. Account for these conditions.

9. What is the problem which the churches of America are facing?

10. To what extent are the churches discharging their responsibilities to these strangers in our midst? (Note 5.)

11. How is this phase of home mission work related to foreign missions?

12. Mention several ways in which one may definitely contribute to the solution of the immigrant problem.

### QUESTIONS FOR DISCUSSION.

1. Should the Christian church welcome immigration or seek to restrict it? Why? 2. How would an aggressive home missionary policy by the churches affect the immigration problem? 3. In what respects has the immigrant been improved by his contact with American life? How has this frequently reacted upon life in his native community? 4. Mention some respects in which immigrants have been important factors in the development of this country. 5. Why should Christian men and women be sympathetically friendly toward foreigners?

**Mission Gem.** "When American Protestantism sees in immigration a divine mission none will discover in it thenceforth a human menace."  
—*Dr. Howard B. Grose.*

**Personal Thought.** There are, probably, few harder tasks for the Christian than to exercise a friendly, not to say brotherly, interest in the alien. Is it not often my privilege to interpret to some foreigner the Christian life which I profess?

"How blest are they who in the mind of Christ  
Can stand amid the throng, revealing each  
To each, and reaching hands of peace can clasp  
And join the hands of those whose hearts would draw apart!"

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## Lesson 34. THE WORK IN MODERN BABEL. Reaching the Alien Population of our Cities.

Scripture Reading: The City Redeemed with Justice. Is. 1:21-27.

**Note 1. Object of the Lesson.** To show the important place of the city in the world's evangelization, the religious conditions which prevail among throngs of city dwellers, and the work which must be done if these centers of influence are to become factors of righteousness in our national life.

### THE LESSON UNFOLDED.

**Note 2. The Increased Importance of the City.** The past century has witnessed the beginnings of a new social and economic order. Prior to the nineteenth century the population and interests of the country were almost wholly rural. Trades were largely carried on in the household or small shop. Factories were practically unknown. The centralization of industries had not begun. But to-day the

trades have been organized, factories have been established, and, because the question of labor and transportation was more readily solved in the city than in the country, industries have congregated in the former. As a result, profound changes have taken place in the social life of the nation. Population has poured into the cities from the country. The relative proportion of rural and urban population has been almost reversed. At the beginning of the nineteenth century only three per cent of our population was to be found in the cities; at the beginning of the twentieth century over thirty-three per cent was in our cities, and in 1910 the proportion of urban population rose to over thirty-eight per cent. At this rate a generation will not go by before the greater part of the population of our land will be found in the cities. In the Eastern states this has already occurred. Approximately eighty per cent of the population of Massachusetts lives in the cities. Where this condition prevails, as in all the manufacturing states, the city determines the public policy.

Our cities are also the centers of our wealth. The great organizations and the corporations, which are the financial bases of our national enterprises, are all found here. Here also are the marts of trade, the banking houses, the railroad centers and the clustering factories. Here is seen the almost omnipotent power that attaches to wealth, whether for good or evil. When Christianity can control this wealth, it will have acquired an important factor in the evangelization of the world.

The city is important also because, proportionately, it harbors the worst, as well as some of the best, elements of our population. Here criminals are nurtured and lawlessness finds its freest expression. Pittsburg has nine times as much crime as one finds among the same number of people in the rural districts of Pennsylvania; Philadelphia, seven times as much. If crime is to be suppressed, the struggle is pre-eminently one in which the city must engage.

The city newspapers create and express public opinion. There are but few influential newspapers that are issued for the express purpose of reflecting the opinions of the country population. If, then, the city press is the creator as well as the disseminator of opinion, the Christian churches should make the utmost effort to inspire this agency with Christian ideals.

**Note 3. The Factors which Create the City Problem.** These vary somewhat in different cities. Thus in certain communities the hard nut to crack may be the saloons, or the tenements; in others it may be corrupt politics, or a vicious foreign element. It is possible, however, to mention several factors which more or less produce the city

problem wherever it is found. Our Eastern cities are mainly foreign, and in this respect differ from the cities of the Pacific coast, which, untouched by the tidal wave of European immigration, remain predominantly American. Dr. Josiah Strong points out that "in eighteen of our largest cities the population which is foreign by birth or parentage is two and a half times as large as the native white population." In twenty-four large cities, including New York, more than half the voters are of foreign birth, and the census of 1900 records thirty-eight cities of over 25,000 inhabitants each, in which the foreign born comprise over thirty per cent of the population. This large foreign element tends to reproduce undesirable features of a foreign and un-American civilization. This tendency is increased by the feeling which impels individuals of the same nationality or race to flock together, so that in Chicago, New York, Pittsburg, and other large cities, one finds clearly defined colonies of Jews, Italians, Chinese, Syrians, Slavs, etc.

The housing conditions in our large cities, which constitute another element in the problem, are directly related to the spread of socialistic and anarchistic principles. Since over two thirds of New York City's population lives in tenements, a very small number own their homes. Now property holding, as Dr. Strong points out, makes a man conservative. "The man who has nothing to lose is more likely to become revolutionary; hence the city is the hot-bed of anarchism." Other political theories also find their first expression in the city, and it is here that they either gain adherents and produce a party, or die a natural death. If erroneous political doctrines are to be defeated, the defeat must take place in the city. Here also occurs the strongest fight against corrupt politics and systematized graft.

The city, furthermore, is burdened with institutions which cater through debasing agencies to the social desires. Low amusement halls, gambling dens, the brothel, the saloon, and similar places abound in the great centers of population. If they are to be eliminated from our national life, the elimination must take place in the city.

Finally, the hard industrial conditions which prevail among the unskilled and poorly paid workers, and which lead to poverty, immorality, and crime, have an important bearing on the problem of our cities. Who shall ever tell the misery and degradation entailed by a wage so small that toil to the full limit of endurance nets scarcely enough to keep soul and body together? But this is the wage of thousands in our cities, and if the condition is to be remedied it must be remedied where it exists.

**Note 4. Religious Conditions in the Cities.** The city contains



at once both a wealth and a dearth of religious life. Here the denominational interests of the nation have their strength, and here also are to be found the great masses which constitute the unchurched portion of our population. In San Francisco there are twenty-five thousand Jews, of whom only fifteen hundred attend the synagogues. Similar figures for various nationalities in different cities could be given (see Note 3 of the preceding lesson). It is, moreover, a fact that Protestant Christianity is notably weak in a number of cities, while Catholicism is gaining ground. Strangely enough, this situation prevails not so much in those cities whose population is largely composed of foreigners from Catholic countries as in the cities which are distinctively American. Thus San Francisco, with an approximate population of 350,000, contains but fifteen thousand Protestant communicants. In the same city the Catholic churches claim a membership of 200,000. Indeed, so little have the churches applied themselves to the problem under discussion that it is estimated not one per cent of the slum population of the country is being touched by Protestantism. Significant also is the fact that to-day "there are only about half as many Protestant churches to the population as there were fifty years ago." Moreover, the churches have deserted some of the most needy places. Within nineteen years eighty-seven churches and missions moved out of lower New York City.

Over against all these adverse conditions we must place the fact that the city churches are the bulwark of organized Christianity. They and they alone are capable of handling the situation just set forth. If they fail, there is no recourse to other forces. And this means that the city must save the city. No task before the Christian church is more fundamental than this—that the church shall vindicate its right to live by transmitting the power of a new life to the community of which it forms a part.

**Note 5. Christian Work in Behalf of the Cities.** Organized mission work in all the larger cities is for the most part carried on not by the home mission boards of the several denominations, but by lay organizations operating in close sympathy with the denominational board. The Methodists, in the National City Evangelization Union, and in the appointment of a special city work committee by the Board of Home Missions and Church Extension, have initiated a definite denominational movement for city evangelization. Of equal value in the solution of the city problem is the work carried on by the immigration department of the Presbyterian Board of Home Missions. This department is prepared to make an elaborate and comprehensive study of the religious and sociological conditions among the immi-

grants of any city, as it has already done for New York, and then to show how to reach these people with the Gospel. These movements, however, are recognized as mere beginnings. Most of the denominations make no attempt to solve the problem, and, as indicated above, many of the churches have actually run away from it.

Where city missions are conducted, they are usually under lay supervision. In the large cities this work is frequently carried on with marked success. Here the missions of the Salvation Army, Volunteers of America, and various temperance societies are carrying on effective work. A spirit of comity and division of labor is usually found in the larger communities, but in the smaller towns it not infrequently happens that several organizations will work for a single racial or industrial group to the utter neglect of others. With the proper organization of city mission work, and with the cordial cooperation of all who are engaged in it, these mistakes could be eliminated.

One of the hopeful signs in respect to the evangelization of the city is the increasing indisposition on the part of the churches to vacate down-town sections. In those districts out of which churches have been moving for the past twenty years, new churches are now being established. And in the most promising instances these are not small mission churches, but large, roomy, and costly buildings adapted in interior arrangement to the needs of a social and religious institution whose business it is to minister to human need and win men to Christ. Examples of such work are the First Presbyterian Church and the East Side Parish Church (Methodist) in New York City. These churches, by institutional methods, classes, clubs, lectures, and by an aggressive evangelism, are grappling with the city problem.

Until denominational agencies, either national or state, can meet the city problem on a scale commensurate with its importance, it becomes local organizations and individuals who are concerned for our national religious life to employ every means available for advancing the work in their own community.

#### ADDITIONAL READING REFERENCES.

(1) Political corruption as a phase of our city problem. Steffens: *The Shame of the Cities*. (2) Work in behalf of the city children. Horton: *The Burden of the City*, ch. 5. (3) Social settlement work as contributing to the problem's solution. Betts: *The Leaven in a Great City*. (4) A typical city mission for evangelistic work. Had-

ley: *Down in Water Street.* (5) The social evil as a problem of the city. *Report of Committee of Fifteen: The Social Evil.*

### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the size of our present immigration? its character?
2. What is the political importance of the character of our immigration?
3. What religious problems arise out of this immigration?
4. How are these problems being met by the Christian churches?
5. Along what lines might the church profitably enlarge its work among foreigners?
6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. What change has within a century taken place in respect to the importance of the city? (Note 2.)

2. How has this change been related to economic conditions?

3. Mention several other considerations which make the city a supremely important factor in the national life.

4. How does the foreign population of our cities help to create a problem? (Note 3.)

5. How does property holding strengthen a law-abiding disposition?

6. What is the effect of hard industrial conditions upon the social life of the workers?

7. Describe briefly the religious conditions of our cities. (Note 4.)

8. In what cities are the Catholics strongly intrenched?

9. What has often been the attitude of the Protestant churches heretofore toward the most needy sections of the city?

10. To what extent has denominational interest in city evangelization been shown? (Note 5.)

11. Compare the work as conducted in the large cities with that carried on in the smaller towns.

12. What is one of the most hopeful signs in respect to the evangelization of the city?

13. In what way can the city church and the city Christian contribute to the solution of the problem?

### QUESTIONS FOR DISCUSSION.

1. How may business concerns and manufacturing companies help to solve the city problem? 2. What feature of the problem might be appropriately dealt with by the municipal government? 3. In what respects can the church do what the municipality cannot? 4. Describe as best you can the nature and the results of social settlement work. 5. Is the common type of city mission, small, dimly lighted, poorly supported, and conducted by one or two faithful souls, sufficient to meet the religious need of its neighborhood? On what kind of basis should all city mission work be placed? 6. What interest has the country church in the city problem?

**Mission Gem.** "The problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization evangelized."—*Dr. Josiah Strong.*

**Personal Thought.** Patriotism alone should prompt me to share in the work of the redemption of the cities. If this be true of national patriotism, how much more should it be true of that holier patriotism which has its roots in a yearning desire to see the kingdom of God established among men. Is not my present part in the kingdom to help bring it to pass in the community where I now reside? Surely this is the personal service which God wants, and with His strength I shall strive to find some definite work to do, and then will do it as best I can.

## Lesson 35. THE GREATER WEST. Its Future in the Making.

Scripture Reading: The Attainment of International Supremacy. Deut. 28:1-14.

**Note 1. Object of the Lesson.** To show the industrial and social situation in the western sections of the United States and of Canada, the religious needs of the people, and what the Christian church should do to meet these needs.

### THE LESSON UNFOLDED.

**Note 2. The Land and Resources of the West.** The area of that region vaguely spoken of as the West, a region with the Canadian provinces of British Columbia and Manitoba as two of its extremities and California and New Mexico as the third and fourth, is approximately two thirds of the area of the United States. This vast region presents many different types of country—mountains, deserts, arable plains, and forests. The wealth which lies both above and below the surface is almost inconceivable. California, the "garden patch" of the nation, produces in abundance nearly every good thing that grows. The Sacramento valley alone, it is estimated, could produce enough food to sustain seventy million people, almost the entire population of the United States. In two or three of the northern counties there is sufficient lumber to allow one thousand carloads to be taken out every two weeks for the next one hundred and fifty years. In the wheat growing section of the Northwest gigantic crops are being harvested year after year. One farmer not long since was paid for his season's crop in a single check of over seventy thousand dollars. The Canadian territories of Assiniboia, Saskatchewan, and Alberta comprise some of the greatest wheat lands of the world, four times the wheat growing area of the United States, and are known as Britain's granary. The land boom which for the past two decades has been building up a Western empire within the States has extended into these Canadian territories. From east to west they are traversed by three great railroads,—the Canadian Pacific, the Grand Trunk Pacific, and the Canadian Northern. All possible means are used to attract settlers. The railroads grant special low freight rates to home-seekers, and the government grants free entry of household effects, wearing apparel, and limited farming equipment to settlers from the United States. In order to attract experienced farmers from the Western states the Canadian government has stationed its immigration agents throughout Montana, Michigan, Indiana, North and South Dakota, Nebraska, Wisconsin, Minnesota and Washington. A single generation has seen the Canadian Northwest increase its population tenfold.



Apart from the wheat growing and lumber interests of the Northwest, the Pacific coast of this region offers almost unparalleled opportunities to fishing industries. The rivers abound with salmon, and the canning establishments along the Columbia, which put out millions of cans annually, have a world-wide repute. Off the banks of Queen Charlotte Islands are the finest halibut fisheries known. British Columbia also possesses inexhaustible deposits of precious metals and coal.

Of large economic importance to the development of the entire Northwest are the efforts constantly being made to produce varieties of cereals that mature more quickly, thus permitting their ripening during the shorter summers farther north. Fifty years ago a congressional commission declared that wheat could not be profitably grown north of the state of Illinois. Gradually, however, its cultivation was pushed into North and South Dakota and Montana, then crossed the Canadian border into the great wheat area to which we have referred, and it is still advancing toward the arctic lands. Mr. Elihu Stewart, the Canadian superintendent of forestry, as early as July 15 found wheat in the milk, and numerous vegetable crops well advanced in the region of Fort Providence, only five degrees from the arctic circle. For one of the richest sections of the new world this means a development which will rival that of our own Western states.

**Note 3. The People of the West.** The people of the West may roughly be classified as Indians, American-born whites, and immigrants from Europe and Asia. The Indians, both in the United States and in Canada, are confined to reservations, and their interests are largely held in trust by the governments. There are approximately 250,000 Indians in the West, about a third of whom are in Canada. They have schools, and certain tribes have made considerable progress in the arts of civilization. The majority of them, however, care little for education, and are content to remain as they are. In the Canadian country several of the tribes are quite inferior to the average red man of the United States, and vigorously resist all improvement.

The American-born whites make up by far the larger portion of the population. In 1891 less than four per cent of the Canadian population was European or Asiatic, and the pioneers in the Western states were almost all American-born. The great tide of immigration has modified though it has not wholly reversed this situation. The coast cities of the West, as noted in the preceding lesson, are still predominantly American. These people are characterized by push, energy, and indomitable courage. Their work of empire building on

the frontier had to be done without precedent to guide them. Much was done without forethought or definite planning. The latter half of the nineteenth century saw numberless Western communities marked by lawlessness and disorder. Communication, roads, and railroads were established after settlement had made them imperative. All this tended to develop a people resourceful, hardy, fearless, and able to do things. In many respects the settlement now taking place in western Canada is making good use of the lessons taught by the pioneers of the States a half century earlier. In the first place communication precedes settlement throughout the great wheat plains of western Canada. The government has divided the entire area into townships of 36 square miles, each square mile being a section, and land allotments being made by sections or quarter sections. The railroad companies also are developing the country by laying out whole towns and assigning ground for parks and public buildings. In the case of the city of Prince Rupert, British Columbia, a Boston firm of civil engineers was engaged to visit the site of the future city while it was still a forest, and map out its boulevards, avenues, and alleys, its business and residential sections, its docking facilities and its drainage system. With such planning, it is not surprising that, at the first sale of Prince Rupert lots, one fifth of the city area sold for one and a quarter million dollars. All this means that the Canadian settler begins his career much ahead of where the United States settler began his. Social conditions at the outset are far in advance of a pioneer stage. The government looks well to educational facilities. "Any district, not to exceed five miles in length or breadth and having within that area four residents and twelve children, may be organized into a school district, a schoolhouse built and teacher supplied." Moreover, the telephone, which has only recently become a widely appreciated means of communication in sparsely settled territory, enters almost all these communities of the Canadian Northwest shortly after settlement. In this work also the government either offers substantial encouragement to capitalists, or takes up the work itself. In three of the provinces all the main telephone lines are owned and operated by the government.

The Asiatic and European immigrants in the western part of the continent are found mainly in the United States. The agricultural races of Europe are doing most of the big farming in the states, while, especially along the coast and in British Columbia, the Chinese are employed largely as servants and unskilled laborers. The Japanese tend to establish themselves as small house owners, market gardeners, and merchants. The Bohemians, who constitute over one third of the

population of Wisconsin, own some of the finest farms in the state, and they look well after the education of their children. In the Middle West the Poles are already recording the second generation and are pushing toward the Pacific states. In Minnesota and Wisconsin the Slovaks, for centuries an agricultural people, have settled in colonies "where for many miles on every side, the land is entirely in their possession." The immigrants who go to the farms in the Western states are noticeably quicker in reaching American standards than are their countrymen in the city colonies.

**Note 4. The Church in the West.** Missionary endeavor in behalf of the Indians of the West has long been under way, and in many cases with most commendable results. The work done among the Navajos of Arizona and New Mexico is typical. Ten mission stations scattered around the border of their reservation are able to minister effectively to about five thousand, leaving, however, five times that number untouched. The few schools established make provision for only five hundred out of a possible fifteen thousand children of school age. While the missions are able to bring the Gospel to many, the odds against which they struggle are evident. Encouragement is offered, however, by the way in which the Gospel is appealing even to those tribes once accounted the most warlike, savage, and untamable.



Former Methodist Church in Phoenix, Ariz.

Eloquent preachers have arisen among the Sioux, and some of their communities have been completely transformed. Among the Canadian Indians the Church Missionary Society of London has carried on work since 1820, and that society now reports that "the majority of the Indians in northwest Canada have by this time embraced Christianity."

Among the American-born whites the work consists mostly in gathering together in the smaller communities a half dozen or a score of persons, many of whom may not be church members, but all of whom are anxious that their children and the community shall have the advantages of a church and Sunday school. The Christians are organized into a church, and preaching services are begun. When time for building a church edifice arrives the home mission society, or some closely allied body, usually loans some of the needed funds. Many hundreds of the largest and most enterprising churches of the West have grown from beginnings such as these. The Canadian communities are generally better provided with churches than are those of our Western states, the reason being that their American-born settlers are more inclined to establish churches than are the foreigners who are building up our West. The advanced social and economic conditions in western Canada are also favorable to the church life. It is said that "church organizations are numerous, and there are few spots that can be found, even now, where they are not accessible."

Religious work among Western immigrants is largely done by missionaries of their own race. In the coast cities flourishing Chinese and Japanese churches have grown from mission origins. In the Bohemian, Slovak, and Swedish colonies the native tongue is generally retained in the religious services, thereby making the work more immediately helpful.

The present forces are wholly inadequate to meet the need for religious work among Indians, American-born whites, and immigrants. The attitude of the West toward religion is one of preoccupation and indifference. The exigencies of a hard life, rather than an intentional anti-Christian spirit, have been working for fifty years to create those conditions which home missions in the West are designed to meet. But for this task men and funds must be forthcoming. Unless the Christian church can give to the entire West a conception of Christian



Present Methodist Church, Phoenix, Ariz.

righteousness, of a Christian social order, and of Christian justice, all to be employed in public service as well as in the home, it will have failed of its mission to the homeland, and if it fails here, will it succeed abroad?

#### ADDITIONAL READING REFERENCES.

(1) The new West in the making. Roosevelt: *Winning of the West* (4 vols.), or Drake: *The Making of the Great West*. (2) How the deserts have become fruitful orchards and waving grain fields. Smythe: *The Conquest of Arid America*. (3) The Canadian territories of the Northwest and their promise. See descriptive pamphlets issued by the transcontinental railroads, especially by the Grand Trunk Pacific, obtainable from the principal ticket agencies in any of the large cities. See also magazine articles. (4) The class should familiarize itself with its own denomination's operations in the far West. See the latest annual report of the home mission body.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Why is the city an important factor in the national life? 2. How is the economic development of the national resources related to the growth of our cities? 3. What features of the city constitute the so called "city problem"? 4. What has been the attitude of the Protestant churches to this problem in the past? 5. How are the churches trying to solve the problem now? To what extent have the larger denominational organizations undertaken the evangelization of the city? 6. State the subject of to-day's lesson. What is its object?

#### QUESTIONS ON THE LESSON.

1. Give some idea of the area of the West. (Note 2.)
2. How has the land boom for the Western states affected settlement in Canada?
3. What agencies have promoted the settlement of western Canada?
4. Mention the chief resources of these regions.



5. How have horticultural experiments been of great economic value in the Northwest?

6. What are the conditions among the Western tribes of Indians? (Note 3.)

7. Compare the settlement of the Western states with the settlement of western Canada.

8. Describe social conditions in the Canadian West.

9. What immigrant races are found in the West?

10. Tell what you can of mission work done for the Indians. (Note 4.)

11. Describe the establishment of a church in a western community.

12. What success has attended work for the Asiatic immigrants?

### QUESTIONS FOR DISCUSSION.

1. Give some reasons why home missions in the West are of great importance. 2. Which section is likely ultimately to develop the better social and economic situation, western Canada or the western United States? 3. What effect is irrigation having on the development of the Western states? 4. Tell what you can of the missionary work of your own denomination in these regions. Do you think this is sufficient? Compare what your denomination does for home missions

with what it does for foreign missions, and try to decide whether the interest is fairly divided.

**Mission Gem.** "The outcome of home missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself."—*O. G. Dale.*

**Personal Thought.** There is a staying at home just as heroic as a going to foreign soil. The West needs sterling Christian men in her pulpits, and is sending out the clarion call:

"Bring me men to match my mountains,  
Bring me men to match my plains,  
Men with empires in their purpose  
And new eras in their brains,  
Pioneers to clear thought's marshlands  
And to cleanse old error's fen;  
Bring me men to match my mountains,  
Bring me men."

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## Lesson 36. MISSIONS FOR MEN OF THE SEA. Work Ashore and Afloat.

Scripture Reading: God's Power Revealed on the Sea. Ps. 107:23-32.

**Note 1. Object of the Lesson.** To show the conditions of religious need that long prevailed among the toilers of the sea, the work that is now being done in behalf of these men in our port cities, and especially the missions conducted on shipboard among the northern fishing fleets.

### THE LESSON UNFOLDED.

**Note 2. Work for Seamen in the Ports.** For many years no important social class was more neglected by Christian workers than seamen. The negro, whether bond or free, had long been an object of missionary endeavor before attention was drawn to the sailor. Perhaps this was due to a common belief that sailors have no interest in religion. They were usually uncouth and ignorant. In many cases they were depraved criminals. When they reached port, their first concern was the rumshop, where they soon spent all their earnings. This was made easy by an arrangement between the master of a vessel and the saloon keeper whereby the sailors were paid off in the saloon and a percentage of the amount was turned back to the shipmaster by the rum seller. Thus the sailor the moment he landed fell into the clutches of a man bent only upon getting him drunk and stripping him of his money. Moreover, the sailors were not easy people for Christian workers to approach. They were mainly foreigners, picked up from the refuse population of port cities, familiar with

brutal treatment and quick to do unto others as they had been done by. When in port their lodgings were usually in the worst quarter of the city. For a stranger to go there was likely to be resented as an intrusion and to precipitate a fight.

But these conditions have now almost passed away. About half a dozen missionary societies are ministering to the religious needs of seamen in all parts of the world. Of these organizations the British and Foreign Sailors' Society operates in more than twenty different countries, and other societies undertake a less extensive work. Most of them attempt some social work, but the main emphasis is on evangelization. In many of the leading ports their work is carried on in barges properly equipped, or in an overhauled vessel of greater or less antiquity. These "floating Bethels" are popular with the sailors, who receive a cordial welcome to "come aboard" as soon as they arrive in harbor. More and more, however, buildings are taking the place of these floating missions, and in some ports structures of good size and excellent equipment have been provided. The largest and finest of these is the Institute for Seamen in New York City, conducted by the American Seamen's Friend Society. This building, which cost \$325,000, half of which amount was given by Mrs. Russell Sage, is six stories high, is finished inside in oak, marble and tiling, and includes every possible comfort and necessity for the sailors. A chapel, auditorium, restaurant, library, swimming-pool and dormitory, with billiard, smoking and reading rooms, are some of the attractions offered to men who have just completed wearisome voyages.

Similar work is conducted by the naval branches of the Young Men's Christian Association. Among United States naval forces there are eight of these, two of which are located in the Philippine Islands. All offer facilities for letter-writing, dormitory accommodations, baths, meals, Bible classes, games, laundry facilities, and safe depositories for money. The six branches located in the United States alone received over half a million dollars in deposits during the year 1908-1909.

Statistics of the work of these seamen's societies are difficult to obtain. Many of the men are only occasional visitors. Records of conversion are not to be accepted at their face value, as but few of the missions are in themselves also churches, and many who profess conversion backslide. The work, too, is so scattered that results cannot be summed up with accuracy. We know, however, that many a seaman has expressed deep appreciation of the privileges which he has enjoyed, thousands upon thousands of dollars have been saved for families to whom the money rightly belongs, hours or even days

in a strange city have been passed with cheer and brightness by men who otherwise would have been driven to the saloon and the cheap boarding house, and millions of Scripture portions and religious tracts have been scattered broadcast among men of every nation in their own tongue.

**Note 3. Conditions among the Fishing Fleets.** To appreciate what has been, and is now being, done for the men who spend most of their time afloat, it will be necessary to survey briefly the conditions of life among the fishermen of the North Atlantic and of the North Sea. The fishing industries of Great Britain have long been carried on off the east coast of England and Scotland, in the wild and treacherous waters of the North Sea. Fleets of thirty, forty, or even a hundred and more fishing smacks, each fleet bearing its distinctive name, such as Hellyer's Fleet, the Great Northerns, Gamecock Fleet, or the Red Cross Fleet, put out from the various fishing ports along the coast and make for the banks. The trip takes almost a week with the smacks, but steam trawlers cover it in less time. The carriers employed to take the catch to market provide daily service between the fleets and port. The men formerly were ten weeks on the sea and then had a respite of about a week on land. To-day many of the steam trawlers remain on the banks only about two weeks at a time, and carry their catch to market themselves.

The life of the fisherman is that which he lives on the banks, and his occupation is one of the hardest and most dangerous to which men give themselves. From the day the banks are reached until the trip is at an end, life is one hard, relentless task. The trawls must be shot and hauled three times daily, with no Sundays off—first, early in the morning, again in the afternoon, and once more at midnight. Between these periods of toil the fisherman must find his own time for eating, sleeping and recreation. For days he knows no change of clothing, sleeping in his sodden garments, and in winter weather knowing what it means to be called for the midnight haul from the close and reeking atmosphere of the forecastle, with his clothing steaming from the heat of his body, to go out into the darkness of the night and in the teeth of a bitter gale, amid sleet and snow, to empty the trawl. Then comes the task of cleaning and sorting the fish, washing and boxing them and making record of the same, all by the fitful gleams of lantern light. Then below to the forecastle again for another snatch of sleep before the morning call. To this must be added the once-a-day task of ferrying all the boxed fish to the steam carrier, which having received the day's cargo makes an early start for the market.

Added to the hardships which such a life entails, there used to be the inroads of the liquor ship, known as the *coper*. The blighting effect of this evil upon the fishing industry was so great—not only in getting virtually all the money which the fishermen possessed, but frequently in accepting, in lieu of cash, fishing gear, which of course the men did not own—that an Act of Parliament passed in 1891 made it illegal to sell spirituous liquors to fishermen. But this did not stop the traffic, for the *coper* simply changed his base of operations to Belgium or Dutch ports. It seemed impossible to drive him from his field of operations. And then it was admitted that the fishermen ought to have their tobacco, and this they were only able to obtain when the *coper* came around. These conditions fostered negligence of business, disorderliness, and crimes of a more serious nature. And a similar situation prevailed among the fishing fleets which sought their luck on the Grand Banks off the coast of Newfoundland and Labrador. Here was a situation waiting for an effective remedy.

**Note 4. The Royal National Mission to Deep Sea Fishermen.** To relieve the conditions among the North Sea fishermen was the desire of a few persons who had their interests at heart. But the best they could do was to send into the fleet as their representative an occasional health-seeker who dreamed of strength regained on a fishing trip. It was not till about 1876 that this interest grew to proportions warranting the purchase of a boat to be used distinctively as a mission ship. At first this new vessel was the subject of some ridicule among the fleets, and immediately won the enmity of the liquor ships. In order to compete with the latter it became necessary for the mission ship to carry tobacco, papers, books, mittens and mufflers, and anything that would help to win the fishermen from the grip of the *coper*. This was not easy, for the men had to have tobacco, and at first the mission ship could not possibly sell it as cheaply as the enemy. Ultimately,



A Mission Ship on the North Sea.



however, through large philanthropy combined with shrewd business, the mission ship was able to sell tobacco for two thirds of the coper's price. This was the master stroke of the mission forces, and with it the ruin of the coper began. Gradually this creature of evil has been driven from the seas and the work of the Royal National Mission has increased until its sphere of work includes the North Sea trawling fleets, the mackerel fishers of the Channel and southwest coast of Ireland, the trawlers and herring fishers of the west coast, the cod fisheries of Labrador, covering a coast line of six hundred miles, and the east and north shores of Newfoundland. The floating equipment comprises three hospital steamers carrying qualified medical aid, and capable of caring for men who have suffered injury at sea, four dispensary vessels capable of rendering first aid to the injured, though not installed with hospital equipment, one old vessel used as a harbor mission station, the fully equipped hospital ship *Strathcona*, now at work along the Labrador coast, and three hospital steam trawlers of about 275 tons each which have been specially constructed for the mission and equipped with every convenience both for fishing and for medical and religious work. The land equipment of this organization comprises about twelve fishermen's institutes at the chief fishing centers along the coast, as at Aberdeen, Hull, Yarmouth, and Folkestone. These institutes contain coffee bars, recreation rooms, and dormitory accommodations. On the Labrador coast, under Dr. Grenfell, are Battle Harbor Hospital, Indian Harbor Hospital, Harrington Hospital, and St. Anthony Hospital, all of which, besides being institutions for the alleviation of pain and suffering, are centers of social influence and Christian enterprise. A summary of a single recent year of work is as follows:

|                                                                     |               |
|---------------------------------------------------------------------|---------------|
| Patients treated (medical and surgical cases) .....                 | 15,512        |
| Missionary visits paid (approximately) .....                        | 3,933         |
| Religious services held .....                                       | 2,940         |
| Total number of attendances (including mission crews) .....         | 45,119        |
| Temperance pledges taken .....                                      | 502           |
| Estimated number of visits paid to institutes .....                 | 350,225       |
| Number of times institute beds occupied .....                       | 15,638        |
| Number of letters written and received by fishermen (approx.) ..... | 28,912        |
| Healthy literature distributed .....                                | over 50 tons. |

Such a work as this, while it does not record a definite number of conversions, is clearly an illustration of the spirit of Christianity. As such it speaks for itself.

#### ADDITIONAL READING REFERENCES.

(1) The Labrador country. Grenfell and others: *Labrador, the Country and the People*. (2) As a worker sees the work. Grenfell: *Harvest of the Sea*. (3) Some of the literature obtained by the class

secretary from the Royal National Mission to Deep Sea Fishermen. (4) Reports of any of the organizations carrying on work for seamen in the port cities. These reports will not be readily procured except by classes in cities where the work is conducted.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the general extent of the territory studied in the last lesson? 2. In what respects is the Canadian West different from the West of our country? 3. Which field, would you say, is in the greater need of home missionary work? Why? 4. To what extent has the work among the Indians been successful? 5. What home mission work in the West is being conducted by your own denominational society? 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. What was for many years the attitude of Christian workers toward the seamen? (Note 2.)

2. Account for this lack of Christian interest in the welfare of sailors.

3. What work for seamen is now being done in the port cities?

4. Tell what you can of the Young Men's Christian Association work in the navy.

5. Where do the great fishing fleets operate? (Note 3.)

6. Describe something of the life of a fisherman on the North Sea.

7. What was the influence of the coper on the British fishing industry?

8. What were the first efforts made to relieve the conditions among the North Sea fishermen? (Note 4.)

9. Mention some of the difficulties met as the work progressed.

10. State the sphere of labor of the Royal National Mission to Deep Sea Fishermen.

11. What is the present equipment of this organization?

12. In what branch of the work are many persons in the United States particularly interested?

### QUESTIONS FOR DISCUSSION.

1. How would you compare, for importance, the work for seamen with the work for the West? 2. Will the class, if it be in a port city, undertake any active support of work for seamen? 3. In what ways would it be possible to aid the work along the Labrador and Newfoundland coasts? 4. Would you say that this work, even when it does not result in recorded conversions, is eminently Christian? 5. What features of this work make a strong appeal to the heroic elements in young men and young women?

**Mission Gem.** "Here is not an occasion for indirections and spiritual incantations; it is a plain demand for inspiration which goes straight to the heart, a sanctified ingenuity in finding out what is to be done, and then a hearty, exuberant doing that."—*McAfee*.

**Personal Thought.** When I review the heroism that marks some of God's noblemen and noblewomen, I feel something of a sense of shame that my life has been characterized by a dearth of results in the advancement of the kingdom. It is time for me to decide now whether I shall be among those who "go out and try to do something," or among those who "stay at home and wonder why they don't do it some other way."

## Lesson 37. THE CHILDREN OF ISRAEL. Features of Christian Work among the Jews.

Scripture Reading: The Promise of Mercy to Zion. Zech. 1:12—2:5.

**Note 1. Object of the Lesson.** To show the conditions which obtain in the Jewish communities throughout the world, and the character, difficulties and results of Christian missions among the Jews both abroad and in this country.

### THE LESSON UNFOLDED.

**Note 2. Conditions in the Jewish Communities throughout the World.** Of the twelve million Jews in the world about three quarters are in Europe, and of the European Jews, Russia contains more than half. Austria-Hungary contains two millions, Germany over half a million, Rumania and the British Isles each about a quarter of a million, Turkey, Holland, France and the other European states smaller numbers. Less than half a million are found in Asia or in Africa, while approximately one and a quarter millions have made their home in the United States. From these figures it is seen that the Jews are widely though unevenly scattered throughout the world. Their distribution has been determined largely by persecution and, less frequently, by the favor of governments. Thus as early as 1619, when the Jew was drinking his cup of bitterness in almost every country of Europe, Holland granted to him the right of citizenship. Immediately there was an influx of Jews, Amsterdam became known as the New Jerusalem, and to-day the country shelters over a hundred thousand of them.

In Russia they are legally permitted to reside only in certain western provinces, sixteen in number, known as the "Pale," where the law restricts the number of Jewish male students to ten per cent of the whole number of students. Here also persecution and oppression was for years so severe as to preserve among the Jews a certain unity of ideal; the fellowship of suffering gave rise to a common longing, and kept alive the embers of a patriotic nationalism. It seemed to these oppressed people, as Zangwill said, that possibly "Pale may be only Providence's way of spelling Palestine."

In Italy under the papacy the Jews suffered oppression for many years. Pope Paul IV instituted the Ghetto in Rome. This was a small quarter of the city, separated from the rest by walls and gates. The narrow and dirty streets ran down to the margin of the Tiber. Here all the Jews of Rome were forced to live, nor were they permitted outside after nightfall. In 1848 the gates were removed, and in 1870,

at the time of the overthrow of the papacy, the Jews were freed from their civil disabilities and made citizens of the kingdom. More recently the segregation of the Jews has been discontinued.

In Austria-Hungary as early as 1867 nominal rights of citizenship were granted to the Jews, but in reality, the lot of the Jew there, up to the present time, has been, as in most papal countries, a most unhappy one. In Rumania the laws exclude them from schools, from the higher walks of life, and from citizenship. A recent law promising full and free citizenship is simply a covert scheme for getting their money. They are in a worse condition than aliens, since they are forced to bear the burdens of citizenship, such as service in the army, without enjoying any of its privileges.

In Germany, where the Jews have been less oppressed than in most other European countries, many have attained high positions in professional and public life. Scarcely a university in Germany that does not have one or more of its faculty members from this race. In Berlin there are more than a thousand Jewish lawyers and doctors, and the Jewish students in the universities proportionately outnumber the Germans. England and the United States have long been regarded by the Jews as countries of refuge, though even here they have been exposed to petty persecution and social ostracism.

**Note 3. Difficulties in Jewish Mission Work.** Work for the evangelization of the Jews is beset with certain peculiar difficulties. In the first place, since Judaism preceded Christianity, its adherents take a natural, as well as a national, pride in their loyalty to it. The native ability of the Jewish race, which the hardest oppression could not destroy, has produced a proud and sometimes arrogant spirit. Moreover, centuries of oppression under so-called Christian governments have made the Jew intensely hostile to all that goes by the name of Christian. He has learned from experience that the brotherhood which he finds within his own race is more real than any Christian brotherhood it has been his lot to know. When, therefore, he drifts away from his own faith, he is more likely to become indifferent to all religion than friendly to Christianity.

A second class of difficulties are those which pertain to the Christian church and the Christian individual. How many Christians are interested in the conversion of the Jew? Are you? Is your church? Are any of your Christian associates? Is the Gentile any more kindly disposed to the Jew than the Jew is to the Gentile? Has not the anti-Semitic feeling in Europe been too often aroused by the mere success of the wealthy or brilliant Jew, and has it not with peculiar incon-



intensity vented itself upon the poor Jew? One of the greatest hindrances to the conversion of Israel is the fact that the profusion of love with which the missionary greets the Jew is not borne out by the attitude of the Christian church.

A third class of difficulties are those which arise from civil prohibitions. In Russia the state church practically controls the religious situation, and strenuously opposes any efforts at religious work by bodies other than itself. Missionary work in behalf of the Jew is therefore strictly forbidden. In Austria-Hungary Protestant mission work of any kind is carried on with great difficulty owing to the opposition of the papacy. Even in this country similar difficulties have been encountered. In 1819 the Society for the Evangelization of the Jews was formed in New York City, and application for a charter of incorporation was presented to the legislature. The charter was refused, on the ground that "the proselytizing of citizens is prohibited by the Constitution." A charter was finally obtained, however, when the society changed its name to the American Society for Ameliorating the Condition of the Jews. When the Jew gets a truer understanding of Christianity, and the Christian learns to practice it, when the civil governments grant him equal rights with other citizens, and when his social standing is determined by merit rather than by nationality, then Christian missions on his behalf will be more fruitful.

**Note 4. Jewish Missions Abroad.** Great Britain leads the world in the conduct of Christian missions for Jews. Though she has but twenty-eight societies, as compared with the forty-five in the United States, these societies carry on work at 135 stations and employ almost seven hundred laborers, one fourth of whom are Hebrew Christians. Of the sixteen European societies, four are in Russia, and three each in Germany, the Netherlands, and Scandinavia. Their work is comparatively small, limited chiefly to their respective countries. Several of the British societies, however, carry on work throughout the world. Only a small per cent of Jewish missions are denominational, though worthy exceptions to denominational indifference are the Presbyterian churches of Ireland and Scotland, the Lutheran churches of Germany and America, the Episcopal church of England, and the Presbyterian church (North) of this country.

The work of several of the British societies may be briefly mentioned. Ridley H. Herschell, a Polish Jew, driven into scepticism in the University of Berlin, drifted to England, where he was converted by the message from a leaf of the New Testament, which a grocer had used

as wrapping paper. This Hebrew convert became zealous for the conversion of his fellow Jews, toured the continent and preached to the Jews of London. He established a Home for Jews in Woolwich and another in London. In 1842 he became one of the founders of the British Society for the Propagation of the Gospel among the Jews, which is to-day occupying ten European cities, and six English cities, together with Tunis and Palestine. The London Society for Promoting Christianity amongst the Jews, founded in 1809, mainly through the efforts of the Rev. Lewis Way, is in close affiliation with the Church of England, by the membership of which it is supported. It carries on work in nine English cities, eleven European, seven Asiatic, four African fields, and in Montreal and Ottawa. The Mildmay Mission to the Jews, founded in 1876, supports itinerating missionaries in Great Britain, Europe and Africa. A large part of its work has been the free distribution of the New Testament among Jews in all countries where it works. In Russia it supports six Bible depots, and in London maintains the most complete Jewish mission building in the world.

In Germany, Christian missions to Jews are noted for the prominence of their leaders, a number of whom have been university professors. The Berlin Society for the Promotion of Christianity among the Jews, which reports more than six hundred baptized converts, was founded in 1822 largely through the efforts of the eminent and devoted Prof. Friedrich Tholuck of the University of Berlin. Another professor of the same institution, Dr. Hermann Strack, has for years been prominent as editor of Hebrew-Christian publications, as for instance, *Nathanael*, the organ of the Berlin Society, and the *Yearbook of the Evangelical Missions among the Jews*. The impulse for Jewish missions in the Lutheran church of Germany was first encouraged and then organized by Prof. Franc Delitzsch, of the University of Leipsig. After founding what is known as the Central Organization of Saxony, in 1871, he translated the New Testament into almost faultless Hebrew, in order that a good translation might be available for his kinsmen in Germany and other parts of the world.

In Russia, restrictive legislation makes colportage and Bible depots the only feasible means of mission work. The Mildmay Mission Bible depots, however, have obtained permission "to explain the nature of the book" and this practically gives the colporteur the opportunity to preach the Gospel.

In papal and Mohammedan countries, Jewish missions are conducted with great difficulty and in the face of active hostility. Nevertheless, the work of the Free Church of Scotland established in Austria-

Hungary approximately seventy-five years ago has produced a worthy list of converts of whom are the noted commentator Adolph Saphir, whose family was the firstfruits of the mission, Dr. Alfred Edersheim, the celebrated author, and G. R. Lederer, a well-known figure in American missions to the Jews by reason of his fruitful service in New York City. In Italy the papacy, prior to its downfall, attempted to convert the Jews by force, demanding of the Ghetto residents that they provide a Jew each year for public baptism—"an indignity which the Jews shrewdly sought to minimize by presenting the same Jew on several occasions." The impression created upon the Jewish mind by papal Christianity has been very unfavorable to Protestant missions for Jews in Catholic countries.

**Note 5. Jewish Missions in the United States.** The forty-five societies in the United States maintain work at forty-eight stations and use 147 laborers, of whom one third are Hebrew Christians. It will be seen from these figures that the societies are generally small, and limit their work to one mission station. Nine of them are in New York City, which with its 350,000 Hebrews is the greatest Jewish center of the world; and four of them are located in Chicago. No large movement in behalf of the evangelization of the Jews has been set on foot and, though many organizations have been at work, the results have been meagre as compared with the British work. Apart from one station in Russia, maintained by a Lutheran organization, no foreign work is attempted by the American societies; though some of the work both of the foreign and the home mission societies of the various denominations is for Jews. The task as presented in New York is too vast for the forces engaged in it. One ward in Brooklyn having a population of twenty thousand Jews has not a single Protestant church or mission, while in one Jewish section of Manhattan, where there are 221,000 Jews, there is an average of but one Protestant church to each 22,000 Jews.

The work for Jews has been carried on with so little effort at co-operation and proper division of territory that the greatest inequalities with respect to the proportionate distribution of missionaries exists. Russia has only one missionary to each 650,000 Jews while for every fifty thousand Jews in their population Holland has one missionary, France three, the United States four, Great Britain thirty-one, and Palestine thirty-four. The great need is for Christian churches to undertake an aggressive work, and by proper organization and equable division of forces, place the entire movement for the salvation of Israel upon a firm basis. Were the great denominations to organize Jewish

departments in their home mission work, they might by earnest endeavors bring the Jew to realize that the Christian church is interested in his spiritual welfare. The debt of the Christian to the Jew will never be adequately discharged until they stand together as brothers in the household of faith.

### ADDITIONAL READING REFERENCES.

(1) Mission work among Jewish women. *Yearbook of the Evangelical Missions among the Jews*, pp. 80-92. (2) Historical review of missions to Jews. Bliss: *Encyclopedia of Missions*, pp. 351-358. (3) A sketch of Jewish missions throughout the world. Thompson: *A Century of Jewish Missions*.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What features combined in an earlier day to make mission work among seamen unattractive? 2. Tell what you can of work in their behalf in our port cities. 3. In what way does the Young Men's Christian Association work for men of the navy? 4. Describe the North Sea work of the Royal National Mission. 5. What is the nature of Dr. Grenfell's work along the Labrador coast? 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. About how many Jews are there in the world? What is their geographical distribution? (Note 2.)

2. What has been an important factor in determining this distribution?

3. Describe the state of the Jews in Russia; in Italy; in Austria-Hungary; in Germany; in Great Britain and the United States.

4. What difficulties in Jewish mission work arise from the Jewish side? (Note 3.)

5. What difficulties in Jewish mission work arise from the Christian side?

6. Mention other difficulties which the missionary to the Jews frequently encounters.

7. In what countries do Jewish missionary societies flourish? (Note 4.)

8. What can you say of the British Society for the Propagation of the Gospel among the Jews?

9. Tell what you can of any other English missions to the Jews.

10. Mention some features of the work in Germany.

11. Tell something of the work in Russia; in papal lands.

12. What may be said about Jewish missionary efforts in this country? (Note 5.)

13. What improvements would you suggest in the general conduct of missions for Jews throughout the world?

### QUESTIONS FOR DISCUSSION.

1. What has been the usual order of Christian missions, to Jew first and Gentile second, or Gentile first and Jew second? How does this compare with the teachings of Christ and the practice of Paul? What



place should Jewish missions hold in a Christian dispensation? 2. How might the Christian denominations, as such, manifest an interest in the evangelization of the Jews? 3. What considerations weigh against the employment of Hebrew Christians as missionaries? What, in favor? 4. Should Hebrew Christians be required to give up keeping the laws of Judaism? Why? 5. Would you rather contribute to the Jewish mission work of an individual or to that of an organization? 6. Why does the Christian church owe a debt of gratitude to the Jews?

**Mission Gem.** "The day is short, the work is vast, the reward is great, the Master urges."—*The Talmud*.

**Personal Thought.** If Christ is truly in me, then I know no man any more as Jew or Gentile, but every man as brother. If my life invalidates this conclusion, of what real value is my Christian profession?

## Lesson 38. UNEVANGELIZED AREAS. Vast Regions yet Unreached by Christian Forces.

Scripture Reading: The Mind of Christ. Phil. 2:1-11.

**Note 1. Object of the Lesson.** To indicate the degree of religious destitution in our own country, the extent of unoccupied territory both within and outside of mission fields, and some of the conditions which hinder complete occupancy.

### THE LESSON UNFOLDED.

**Note 2. Religious Destitution in our own Country.** Christian Americans delight to boast that they live in a Christian land. As far as American life and institutions reflect Christian ideals, and the civilization which we enjoy is the legitimate fruit of Christianity, so far the boast may be made with truth. But if by "Christian land" is meant that the population is almost wholly allied with the Christian movement, then the boast is idle and untrue.

In our New England states, and in many parts of New York and Pennsylvania, thousands live so far removed from any church that attendance upon religious service is practically impossible. In other communities, usually in more or less remote and thinly settled places, where adverse climatic conditions prevail during part of the year, it is feasible to hold services for a limited period only. In such communities the people have the privilege of attending church and Sunday school only four or six months each year. Thus there are communities

even in the most thickly settled states where no ample provision is made for religious teaching.

But in the Western and Southern states religious destitution is much greater. Even if all towns and villages were provided with churches, their influence does not always extend over the large intervening tracts. To be sure, these interurban spaces are thinly settled, but in the aggregate they represent not only thousands of square miles of territory, but thousands of families without religious privileges. In addition to the interurban spaces, many Western towns and villages of between one hundred and fifty and one thousand inhabitants have not a church or Sunday school. In one state over five hundred post office communities have no Christian services. The report of one of our larger denominations states that in the entire West there are between four and five thousand such places, and that more than a thousand of them are fair-sized towns and villages. Even in the middle West, similar conditions exist. The center of Cook County, Illinois, in which Chicago is situated, is said to be "all solid Bohemian farms. No Christian work is being done among these people except among the few that are located in the towns." This county is reputed to be the strongest infidel center in the United States.

A home mission secretary reports that groups of Christian people in eighteen towns where there is no church building are appealing for funds in order that they may build places of worship; but he adds with a touch of pathos that all these requests must be refused. Eight counties of Louisiana are without a Protestant church. Similar conditions prevail in several other states.

Among the Indian tribes, also, there are groups and reservations as yet untouched by the Gospel. The most recent figures show that more than forty bands and tribes in the United States are wholly destitute of Christian opportunities, to say nothing of the utter inadequacy of provision made for some of the larger tribes (see Lesson 35, Note 4).

**Note 3. Unevangelized Areas within Foreign Mission Fields.** In the foreign field the situation is much like that in our own country, except that the mission stations are much farther apart. The situation in China is typical of all foreign fields. A glance at any one of the provinces regarded as an "occupied field" shows that wide areas, in many instances whole prefectures, or counties, or even several contiguous prefectures, with large cities and towns, do not contain a single Christian mission station. The province of Anhwei, for example,

which contains twenty-six mission stations in nineteen cities, well scattered throughout the province, seems to be fairly well supplied with mission workers. Yet it has two prefectures with an aggregate area of over five thousand square miles, and a population of more than two and a quarter millions, without any provision for missionary work. Another prefecture of this province, Hweichow, almost equally large, has a population of three and a half millions. In this prefecture two missionaries are engaged. The district is technically "occupied," but, under such conditions, the term means almost nothing.

In Japan, where the average population per missionary is sixty-six thousand, one district containing almost a million people is without the Gospel, and another district, with one and a quarter millions of people, has only one missionary—a lone woman. Other districts are almost as poorly provided for, yet Japan is regarded as "occupied."

From India comes the same story of large unoccupied areas between the stations. Yet the situation in China, Japan, and India, is far better than in South America and Africa.

**Note 4. Unevangelized Areas outside of Foreign Mission Fields.**

Many persons have an idea that all nations have now heard the Gospel. But this is not so. A partial list of the fields as yet uncared for by Protestant Christianity gives a total population of over 113,000,000. The northern half of Manchuria, Chinese Turkistan, Thibet, Bhutan and Nepal, Afghanistan, and Russian Turkistan represent an area equivalent to that of the United States and a population estimated at twenty-six millions. In none of these, except the last, is there a single missionary. The unoccupied territory of central Africa is said to have a population of fully seventy millions. Three provinces in Arabia, with a population of three millions, have not a single missionary. In a section of country lying east of the Jordan there are 550,000 people with no missionary; in the Madeira Archipelago are two millions and no missionary, and on the Malay Peninsula another million is similarly neglected. Still other millions are unprovided with the Gospel in South America. In most of these fields the Bible societies are doing what they can to prepare the way for the missionary.

These figures show that Christianity still has abundant territory to occupy. When it is remembered that the sphere of influence and the occupied territory of the Christian church has probably been largely overestimated, the figures given above will be recognized as conservative. The church is only beginning to see the magnitude of her problem. The conquering of new territory, the efficient occupa-

tion of territory already being worked—for many stations have a pitifully insufficient force—and the enlargement of Christian activity at home, are lines along which the new missionary impulse should develop.

**Note 5. Why are these Fields Unevangelized?** Doubtless the question has suggested itself: Are the difficulties so great that more rapid progress in world evangelization is impossible? The answer is to be found, in part at least, in a consideration of those features and conditions which serve as hindrances to missionary progress.

In the home field, the brunt of Christian expansion falls on our denominational home mission boards. When they are asked to occupy new territory or build a church or pay the salary of a pastor, their answer in multitudes of cases is, We are unable to do it. The task would be hopeless in the hands of men of less courage. The only remedy for the home situation is for the church to recognize that she must save America, through large offerings of money and of men.

On the foreign field a serious difficulty is presented by the many languages. This, however, is considerably less to-day in occupied fields than at first, when, as in many cases, the languages had not even been reduced to writing. There have been few more stupendous tasks undertaken than the printing of the Bible in Chinese characters -- at one time seriously regarded as impossible. The languages of some of the unoccupied regions are unknown, and many of them doubtless will have to be reduced to writing before headway can be made in evangelization. This, however, presents no greater difficulty than has been overcome in many previous instances.

A second difficulty, encountered especially on fields already occupied, is found in revivals of native faiths. Thus throughout China and Japan the effort to rehabilitate Confucianism, Buddhism, and Shintoism has thrown a new barrier across the path of Christian progress. The same is true of the pan-Islam movement in Mohammedan lands.

Still another difficulty is presented by the savagery which prevails in the interior of Africa, in the mountainous regions of Nepal and Bhutan, and in the plateaus of central Asia. The report not infrequently comes from the missionary that a trip to the interior came to an end when the guides or carriers refused to advance further for fear of the hostile tribes ahead. This difficulty is overcome only by the missionary's exercise of extreme caution and tact as he pushes into new territory.

In many countries there are civic prohibitions against a proclamation

of the Gospel. Such countries are found on every continent except North America. These prohibitions will in time cease to be effective, as was the case with the edict against Christianity in Japan, but so long as they remain in force they make Christian work very difficult.

All these hindrances, however, are of secondary importance, and none of them is insuperable. But there is a hindrance that inheres in the church herself, and which, so long as it remains, will prove an effective barrier to Christian conquest, *viz.*, a widespread lack of zeal and ardor for the advent of God's kingdom. When the church is aroused to her task all other hindrances disappear.

### ADDITIONAL READING REFERENCES.

(1) China as a missionary field. Broomhall: *The Chinese Empire*, and *Atlas of the Chinese Empire*. (2) Unoccupied fields. Beach: *Geography and Atlas of Protestant Missions*, vol. i, ch. 19; also, *Report of the Commission on Carrying the Gospel to All the World*, submitted to the Edinburgh Conference of June, 1910. (3) The religious needs of our own country. See current numbers of denominational home mission periodicals.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the condition of the Jews in Europe and other foreign countries? 2. How do these conditions compare with the situation of Jews in America? 3. What are the British missionary societies doing for the Jews? 4. How does the work of the American societies compare with that of the British? 5. Would you favor an increase of denominational interest in the evangelization of the Jews? 6. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. In what sense is it correct to speak of America as a Christian land? (Note 2.)

2. In what sense is it fair to say that even the best sections of our country are not evangelized?

3. Tell what you can of religious destitution in the South and West.



4. Have the Indian tribes been evangelized?
5. Explain what we mean by "occupied" fields. (Note 3.)
6. Describe the extent to which China, for example, has been brought into actual contact with the Gospel.
7. Compare Africa with China and Japan in respect to occupancy.
8. What regions lie wholly outside the fields of missionary endeavor? (Note 4.)
9. How large a total population have these fields?
10. Mention three lines along which the new missionary impulse of the church should develop.
11. What prevents a more thorough evangelization of the home field? (Note 5.)
12. Mention some of the obstacles to evangelization encountered in the foreign fields.

13. What do you regard as the greatest hindrance to world evangelization?

### QUESTIONS FOR DISCUSSION.

1. Is it fair to ask the Christian churches of the Eastern states to help in building churches and supporting pastors in our Western states? Why? 2. Is the community in which this class is located occupied? Is it evangelized? What still needs to be done for its spiritual betterment? How is this need related to you? 3. Could the Christian church do more for world evangelization than it is doing? Could your church? Could you? 4. Have some communities too many churches? How is this situation related to the problem of Christian expansion? 5. How can the class contribute toward the solution of the situation presented by this lesson?

**Mission Gem.** "To have the mind of Christ is to know no rest in the presence of sin and sorrow until God's day breaks, and His kingdom is established."—*G. Campbell Morgan*.

**Personal Thought.** Christ's commission to His disciples of all times and places is the evangelization of the world. If I am one of His disciples, then this is my commission, and it becomes my personal concern to advance His kingdom. This one thing I *must* do, or else I fail in that which my Master has given me to do. Am I true to my commission?

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## Lesson 39. CHRISTIANITY IN THE WESTERN HEMISPHERE. A Review of American Missions.

**Scripture Reading:** The Program of the Kingdom's Extension. *Lu. 24:44-49.*

**Note 1. Object of the Lesson.** To consider some of the outstanding features of missionary work on the American continent as presented in the last twelve lessons.

### THE LESSON UNFOLDED.

**Note 2. Summary of the Preceding Twelve Lessons.** In the twelve preceding studies interest has centered about missionary work on the American continent. In South America we noted conditions comparable to those in scantily occupied foreign fields. The missionaries must use a foreign language, their stations are few and far apart, hostility to the work is often manifested by the populace, sometimes by the government, and in some fields by the Catholic church. The educational work is eminently successful and, because of its acceptabil-

ity to the people generally, is proving an important factor in the gradual development of the countries and the improvement of the people. In Mexico we found a country whose government is not hostile to Protestant missionary work. Yet the prevailing misconception of the religious life is such that the people are deterred from attending the mission services. On the whole, however, the work is encouraging, but sadly needs an enlargement of the forces. Ten years of work in Cuba has brought about remarkable changes in some places. Educational and evangelistic work are both being well developed in spite of the bitter hostility of the Catholics, who, by insisting that Catholicism is synonymous with patriotism, imply that acceptance of Protestantism is disloyalty to the country. This argument is losing its effectiveness, since the Protestants have shown themselves for ten years to be among the most patriotic residents of the island. In Porto Rico and the Philippines we noted that the work is especially encouraging, a spirit of earnest evangelism prevailing in these fields. In the Philippines this feature is especially marked. Ten years ago the beginning—"to-day the islands are dotted with well organized and in many cases self-supporting congregations, totaling some hundred thousand members." The success and acceptability of the industrial work, in several instances commended by the government, should not be forgotten.

Within the United States the prominent features of the religious situation are the negro problem of the South, the neglected people of the Appalachian mountains, the problems created by immigration, the unchurched people of our cities, and the unreached settlers of our expanding West. These constitute five demands upon the Christian church of America for an enlargement of its gifts and its service in order that the country may be in fact as well as in name a Christian land.

The three studies concerning the men of the sea, the children of Israel, and unevangelized areas pertain only in part to America. So far as these interests touch us they should receive the attention and hearty assistance of our churches.

**Note 3. Protestant Missions and Roman Catholicism.** In South America, Mexico, Cuba, Porto Rico and the Philippines, the entire missionary enterprise is affected, and the very nature of the work largely determined, by the presence of Roman Catholicism. Two topics worthy of further consideration are the attitude of the Roman church toward Protestant missions and the justification of missionary work in Latin America and the Philippines.

Wherever Protestant missions are established in Roman Catholic lands, the resident priests antagonize the work at every point. This hostility sometimes appears as governmental opposition, where the priest has sought civil interference in the work; sometimes as tirades against the work and slanders against the workers, uttered from the pulpit and printed in newspapers and pamphlets; sometimes as mob violence directed against the property of the mission or the person of the missionary, with the priest occasionally participating. Of these forms of hostility scurrilous abuse is the most common, since the priests know of no other way to defend their teachings and practices.

These teachings and practices constitute the chief apologetic for Protestant mission work in Latin America. The vile and immoral lives of many of the priests, and the indifference to the spiritual life on the part of most, if not all, have a blighting effect upon the populace. After four centuries of Roman occupation, these countries are notoriously corrupt, the people are ignorant of the Gospel, given over to saint worship, idolatry, sensuous pleasures and gross immorality. Apart from all doctrinal differences between Romanism and Protestantism, such conditions constitute a sufficient justification for Protestant missionary endeavors.

**Note 4. New Tasks on the Home Field.** Three studies during this quarter have dealt with special problems of home missions, *viz.*, the immigrants, the cities, and the West. These problems have arisen out of recent industrial conditions which have created a demand for a vast army of laborers and artisans from other lands. The assurance of a weekly wage, the desire to become a trained worker in shop or mill, and the apparent expediency of settling where work may be readily obtained, have tended to crowd people into the cities. Many, however, both the foreigner and the American-born, have felt the attraction of the West with its incalculable riches.

All these developments have brought the churches face to face with new tasks. A hundred years ago the chief work of the churches was to conserve the spiritual interests of communities already strongly religious. To-day it is to Christianize communities which by the incoming of foreigners have become largely non-Christian. The church in preaching the Fatherhood of God and the brotherhood of man must substantiate its message by reverence toward God and brotherly kindness and sympathy toward all men. Whereas the church has been *preaching* the Gospel for years, the new task created by new conditions is that the church shall *live* the Gospel in situations that constitute a real test of its power. This is the only means by which

the alien multitudes, so different from Americans in manners, customs and ideals, can be inspired with loyalty to our country and our Christ.

The attainment of this end is a difficult but not insurmountable task. Many of those with whom these problems deal come to America with distorted ideas of religion and with bitter hatred of churches that to them have stood only for oppression and persecution, and in countless cases this hatred descends to the children born in this country. But even after the immigrant has reached our shores innumerable forces tend to destroy his respect for America and any latent desire for religion. He quickly discovers how much of his dream of America was illusion. His boss in the factory shows no consideration, in many occupations he finds that small valuation is placed upon his life or his comfort, and in numerous public institutions and hotels he is an unwelcome visitor. When he sees himself regarded as an inferior and socially ostracised, he soon loses his early ardor for America.

Furthermore, the church has done little to counteract this impression. She has neglected the problem until to-day she stands aghast at its dimensions and complexity. This neglect has not escaped the observation of the foreigner, who interprets it as a warning against intruding where he is not wanted. To be perfectly frank, in most churches the foreigner is not welcomed, though he may be tolerated. This aloofness of the average Christian leads the foreigner to distrust his profession of brotherhood, and despise his creed. The foreigner must be convinced of the reality of Christianity by *seeing* and *feeling* the reality of it. One of the church's new tasks at home is to convince the alien that her profession and her creed are true. When this has been done the religious problems presented in the immigrants, the cities, and the West will have been largely solved.

#### **Suggestions for Class Discussion.**

1. Extent to which South American Catholicism can be identified with Christianity.
2. How largely Protestant missions should be credited with the improving conditions in South America.
3. Respects in which the government is unable to accomplish the work of the church in the Philippines.
4. Whether Cuba or Porto Rico should enlist the larger interest of the church.
5. What the responsibility of the church is for the improvement of the negro.
6. Whether the problem of the Southern highlands is primarily economic or religious.
7. The extent to which immigrants are welcomed in America.



8. How the attitude of the average American Christian is likely to impress the alien.

9. Whether Jewish missions are receiving sufficient denominational support.

10. Whether home missions are as imperative as foreign missions.

**Mission Gem.** "Deeper than the need for men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is need for the forgotten secret of prevailing, world-wide prayer."—*Robert E. Speer.*

**Personal Thought.** The cry of human need and the voice of God are one. The dire needs experienced by multitudes of men and women on the American continent are so many opportunities for me to serve in the advancement of the kingdom. In the work near my own home this service is not easy; it is a real struggle, both physical and spiritual. Nevertheless,

"The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and me."

## PART III

### PRINCIPLES OF MISSIONARY PRACTICE AND FRUITS OF CHRISTIAN CONQUEST

#### *1. Principles of Missionary Practice*

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### **Lesson 40. MISSIONARY PREACHING. The Evangelistic Message and Method.**

Scripture Reading: The Pre-eminence of the Son. Col. 1:9-20.

**Note 1. Object of the Lesson.** To show the character, the methods, the difficulties and some of the fruits of evangelistic preaching.

#### **THE LESSON UNFOLDED.**

**Note 2. Evangelism a Spiritual Task.** The primary work of missions is evangelization. Many persons interpret the missionary's task as the teaching of ethics, the proclamation of a moral code, the introduction of a modern educational system, or the civilizing of pagan and untutored peoples. Now, although these things may contribute to social progress, they do not constitute evangelism. Evangelization is a spiritual task which has to do with the inner workings and impulses of the heart. The transformation of character which the missionary seeks to bring about is based on the conviction that out of the heart are the issues of life. Take away the need of a spiritual regeneration and there is no longer a need for missionary ministrations. If the heathen world does not need a new heart, then non-Christian school teachers, artisans and engineers could well displace the missionaries of India, China, Burma and South America. The primary need of every non-Christian section of the world is not civilization but the power of a new spiritual experience.

But, it may be asked, is evangelism nothing more than this? Does it not include educational and medical enterprises as well as spiritual teaching? The answer is that these things may be auxiliaries in the work or they may be results of it, but their establishment is not in itself evangelism. Evangelism is the preaching of the Gospel of salvation by faith, atonement in Christ, and forgiveness through repentance. Evangelism convicts of sin, makes clear the error of heathen ideals and pagan customs, points out the inability of unaided human effort to attain personal righteousness, and presents Christ as the sole Redeemer. This is a new message in the heathen world, and its enunciation arouses mingled surprise, joy and opposition. In many respects it runs coun-

ter to long cherished beliefs and practices, as when it denies the value of merit making, and the power of the idols; or threatens the stability of a social order, like the caste system of India; on the other hand, it frequently meets universal longings, as when it presents God as a loving Father, and holds out forgiveness of sin on the ground of sincere repentance. The missionary is satisfied that, if the Gospel he presents finds acceptance, it will sooner or later revolutionize the social, industrial and civil life of the converts; and the evangelization of the world will express itself in a world-wide social, economic and civic redemption no less revolutionary than the inward experiences of conversion. Evangelism aims at the transformation of society through the antecedent transformation of the individual.

**Note 3. Some Difficulties of Evangelism.** Of all work undertaken on the mission field, evangelism is probably the most difficult. Men do not relish interference with long established beliefs or customs. They are willing to have their bodies healed, to welcome opportunities for study, and to know the secret of Occidental success, but they are not willing to have their social ideals turned topsy-turvy, to be shown the folly of their age-long practices, and to undergo a renewal of their inner lives. Hence the missionary bent upon evangelistic effort is tempted to desert it for work which is more readily accepted. A hospital may collect a crowd of needy natives inside a month, but the preacher must sometimes labor in a given field for years before a single native is won. And then, too, the physical or mental tasks are generally discharged more readily than are the spiritual; the latter take hold on the deepest springs of the missionary's nature and demand an outpouring of his own self as does no other work.

Another difficulty which the evangelist encounters is that of the native mold of thought. The Orient does not think as does the Occident. To the Oriental, analogies and figures of speech carry more weight than does logic, but to the Occidental, logic is the more convincing. Because of this difference in mental attitude the Oriental can hold in mind at one and the same time two propositions which, logically, are mutually exclusive, and can remain wholly uninfluenced and unconvinced by faultless logic. Under these conditions the missionary, unfamiliar with the daily life and the rhetorical figures of the Orient, frequently encounters real difficulty when he attempts to present the Gospel in a manner accommodated to the native mode of thought. Few missionaries ever learn to speak the native language as if it were their mother tongue. The halting utterance, the alien accent, the evident unfamiliarity with native forms of speech, figures and even

humor, all constitute a barrier not easily overcome. It is said that there are less than six missionaries in Japan, out of almost a thousand, whom the Japanese hear with as much pleasure as they do their native preachers. When we reflect upon the difficulty we have in understanding a foreigner who speaks English imperfectly, we can the more readily appreciate what a barrier imperfect speech may become to the acceptance of the message.

**Note 4. Methods of Evangelism.** The methods by which the missionary seeks to make his message known are all important to the success of the work. In this lesson we may omit reference to the hospital and college as aids to evangelism, and confine ourselves to evangelistic preaching alone. Not the least important consideration is *where* shall the missionary preach? There are certain formal preaching places in connection with the missions. These are the buildings of the mission compound, the outstations, the native churches, and preaching halls in strategic locations, and even aboard boats and Gospel ships. In some fields one, in other fields another of these places proves best adapted to the work. But in all fields some of the best evangelistic work is not the formal sort, but the informal, such as the missionary takes up when he makes a tour among the surrounding villages, or meets informally with an inquirer or holds an open-air service, where, before a chance audience, he sows the seed of life in the hope that it will bring forth an eternal fruitage. In itinerant work the most favorable places are the villages and smaller towns, or the outskirts of the larger cities. Marketplaces, crowded thoroughfares, and the rendezvous of peddlers and hucksters are generally avoided, as the traffic and noise forbids close attention to the discourse and the missionary might give offense through interference with business. But in the cool of the evening, on the village green or under the great tree which may mark the meeting-place of the townsmen, the missionary is generally assured of an attentive and interested audience. By personal visits to the homes, and wayside talks with such as he knows are sincerely interested in the Gospel, he is not infrequently rewarded with some of the choicest fruits of all his work.

In view of the nature and difficulties of evangelism, a second question respecting its method is, What kind of men should be sent as evangelists? Certainly they should be men of more than ordinary spiritual gifts, whose chief concern is to win other men to Christ. They must be men physically strong, for otherwise the exactions and strain of evangelistic work cannot be endured. Moreover, they must be men of strong character and forceful personality. In short, they

should be the best men the Christian church has—not the best she can afford—she must afford her best. Those men whom the church can least spare from home are the very ones most needed abroad.

Thus far we have spoken as though the foreign missionary were



**Chinese Bible Women.**

the sole evangelist. But in reality the most effective preacher has usually been the trained native. The Bible men who go out by two and two for short tours into the country, the native pastors, and the Bible women who work as itinerant Bible teachers among the native women,

are invaluable agents in promoting evangelistic work.

Finally, the printed page is an efficient aid in the spread of the Gospel. Bible societies advocate the distribution of the Scriptures, practically without comment or preaching, trusting to the Scriptures themselves for making a change of heart in the reader. In addition to the Scriptures, numerous tracts have been found helpful, but controversial writings and doctrinal discussions are seldom serviceable. In the literature, as in the spoken discourse, the choice of appropriate subjects, the use of happy illustration taken from the daily life of the natives, and respectful deference to their own history and literature, tend to increase the acceptability of the Gospel.

**Note 5. Fruits of Evangelism.** Many engaged in missionary work hold that the Great Commission is itself ample justification for all the expenditures of money and men which the enterprise requires. Quite naturally, however, many others ask, Does it pay? Setting aside at present all reference to the educational and immediately social work of missions, we shall endeavor to answer the question solely by reference to the fruits of evangelism.

In distinction from other forms of missionary labor, evangelism is directly related to the most vital concerns of the individual. It concerns itself with the present and eternal welfare of human souls. No task can be more sublime. The fruits of evangelism are seen in the changed individual, in the face once darkened by sin now radiant



with light, in the once cruel heart now tender and gracious and kind. Love and active sympathy have displaced a careless indifference to the suffering of others. This change is due, not to secular schooling nor the "advance of civilization," but to the entrance of the Gospel message into the heart and life. Such a change in individual outlook, in ideal, and service for others cannot be valued in terms of dollars and cents; but there should be no hesitancy in affirming most emphatically that it pays, no matter what the cost.

There is also a fruit of evangelism which expresses itself in the community life and should not be overlooked. The spiritual bondage of the heathen world is indescribable. Superstition, ignorance, and priestcraft suppress all aspirations and ideals. The very atmosphere of a Christian village is in sharp contrast to that of a heathen village. The houses are better built, the family as a social institution is held in greater respect, the people are better clothed and more industrious, wayside greetings, even, take on a more cheerful note, and the blighting marks of drink, or opium, or other evil custom are less in evidence. As a single step in the process of civilization, this result of proclaiming the Gospel is beyond all valuation. Again, it affords ample justification for maintaining that evangelistic work pays.

#### ADDITIONAL READING REFERENCES.

(1) The heathen world with which the evangelist comes into contact. Dennis: *Christian Missions and Social Progress*, vol. i, pp. 73-339. (2) The work and the spirit of the missionary. Brown: *Why and How of Foreign Missions*, chs. 5, 8. (3) Missions as a spiritual enterprise. Ellis: *Men and Missions*, ch. 20. (4) Gospel preaching. Gibson: *Mission Problems and Mission Methods in South China*, chs. 1, 6.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. With what phases of missionary work have the previous thirteen lessons dealt? 2. How do you regard the opportunities of South America for mission work? 3. Why should home missions be regarded as important? 4. How are home missions related to foreign missions? How do they react one upon the other? 5. What is the church's problem in the city? 6. With what general subjects are we to deal in the present and following lessons? 7. What is the title of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. What is the primary work of missions? (Note 2.)

2. How is evangelism related to other forms of missionary work?
3. What does evangelism seek to accomplish?
4. Mention some particulars in which the Gospel surpasses heathen ideals.
5. How does the spiritual character of evangelism make its presentation difficult? (Note 3.)
6. Explain the difficulty presented to the missionary by the difference between Occidental and Oriental modes of thought.
7. What places are suitable for missionary preaching? (Note 4.)
8. What kind of men should be chosen for evangelistic work?
9. What spiritual and personal changes are wrought in the converts by evangelism? (Note 5.)
10. How does evangelization affect the social life of former heathen communities?

### QUESTIONS FOR DISCUSSION.

1. What is there in Christianity which gives it its moral force? 2. What do you regard as the most encouraging feature of the evangelistic work? 3. What value do you assign to Christian literature as

an evangelizing agency? 4. What sores of the heathen world is the Gospel calculated to cure?

**Mission Gem.** "The missionary enterprise is primarily and essentially and finally spiritual. . . . Its ultimate objective is the conversion of individual men and women to the Gospel of Jesus Christ."—*William T. Ellis.*

**Personal Thought.** Whatever my life-work may be, it should be such that it might appropriately be laid at Jesus' feet, an offering to Him. It may be a business career, it may be a secular profession, or it may be a form of distinctively religious work, but in any case it should be so under the guidance of Christ as to be a sacred and a holy enterprise. If I live such a life, I shall preach a sermon no less effective than the words of a trained evangelist. My life shall be a living sermon.

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## **Lesson 41. THE POWER OF MEDICAL MISSIONS. Healing the Body as Well as the Soul.**

**Scripture Reading:** Christ as the Great Physician. Lu. 4:31-41.

**Note 1. Object of the Lesson.** To indicate how medical work is a natural expression of the missionary spirit, what it has achieved on the mission field, and what equipment is necessary for the missionary physician.

### **THE LESSON UNFOLDED.**

**Note 2. Medical Work and the Missionary Spirit.** The close connection between religion and health has attracted the attention of eminent physicians, psychologists and ministers. While certain people carry the theory to unwarrantable extremes, as when they deny the actuality of pain, it has been repeatedly demonstrated that mental states and bodily conditions are vitally interrelated. To the truth of this statement almost every physician and minister can testify. Christ gave abundant evidence that in His own thought He related the two, since a mere desire to relieve suffering does not entirely explain the significance of His cures. Beyond the physical cure effected, there appears to have been some spiritual condition with which the Master sought to deal. Just how medicine and religion are related is not yet clear, but the widespread recognition accorded the fact is evident in a number of recent movements.

Moreover, few forms of service better exemplify the humanitarian spirit of Christianity than that of medical treatment of the sick and care of the suffering. Where a gospel of love is preached, a gospel of action should be lived. "Inasmuch as unto these" is still the test

of loyalty to Jesus. Medical missions become a striking exemplification of the Christian ideal of service, and in their disregard of all barriers to the largest and freest work for human welfare, they proclaim the democratic spirit of the religion they represent. If the mission forces, strong and well organized as they are, should neglect the physical and temporal welfare of their spiritual charges, they might well be suspected of insincerity.

A third consideration which urges the employment of medical agencies in missionary work is that they furnish a valuable auxiliary to evangelistic labors. Many a community has been opened for the Gospel "at the point of a lancet," and thousands of hearts have accepted the Gospel message from the lips of a ministering physician. The power of medical missions has been most effectually demonstrated among people who otherwise would have had little or nothing to do with the Christian religion. In Mohammedan lands, especially, where opposition to all Christian preaching is violent, the medical missionary is practically the only representative of our mission forces who is acceptable to the people. As an auxiliary to evangelism, medical missions also break down superstition, belief in witches, gnomes, and demons, and finally supersede the pernicious practices of the native doctors.

**Note 3. Native Remedies in Heathen Lands.** The welcome with which missionary physicians are greeted in heathen lands is due to the inefficiency of native doctors. And no wonder, considering the remedies they prescribe. Rev. G. E. Whitman, writing from China some years ago, said: "A tiger that had been killed in the mountains was brought into the city and sold for medicinal purposes for a sum equivalent to about fifteen hundred dollars, American money." The flesh, skin, hair and bones are all dried and pulverized, and so powerful is this medicine supposed to be that only the minutest portion is prescribed to impart wonderful vitality. A soup made from tiger's bones is thought to be sufficient to turn the most arrant coward into the bravest of the brave. The hairs of the tiger's moustache, brewed as we would brew tea, are likewise thought to possess wonderful strength imparting qualities, and are sold at one hundred cash (about  $8\frac{1}{2}$  cents) per hair. Skin, bones and flesh of huge snakes are used in a similar manner after being dried and powdered. In Formosa a jelly made of the bones of a recently killed savage is prescribed for anemia and debility. The execution of some criminal, the greater the better, will be largely attended by native medicine men anxious to obtain the bones from which to make this remedy. In Korea pulverized tiger's

skull is the antidote for hydrophobia, and bear's gall is prescribed for general debility. In North China dried scorpions are commonly employed, and at one of the Methodist hospitals one woman was treated who, during an extended illness "had eaten more than two hundred spiders, and a large number of snakes' eggs, without being helped." Still another "native medical prescription required a wife to take some of her own flesh and, having properly prepared it, to give it to her sick husband to eat. The directions were heroically carried out, but without avail."

Another class of native practices inflict painful, and frequently cruel or fatal, treatment upon the patient. Asiatic cholera in China and Formosa is supposed to yield to needle thrusts in the abdomen. In Arabia holes are burned in the feet in order to let the disease, or the demon, out, sick children are branded with red-hot irons, and wounded limbs are chopped off and the remaining stump is sealed in boiling wax or melted tar. In Africa, also, free recourse is had to the red-hot iron. Besides this mode of torture, the witch doctors of that dark continent cut and slash the patient's flesh and rub irritating juice into the open wounds. In India the treatment meted out to a little insane girl, demented through the cruel treatment of her widowhood, included, at the time of her violent paroxysms, the scratching of the head with thorns and rubbing in raw lime-juice. Rheumatism in the ankles is supposed to be cured by drinking a soup made of monkey's feet, or by boring a hole in the heel and packing it with pepper.

Still another class of remedies are about as harmless as they are inefficient. The reading of selected prayers, native incantations and the droning of exorcising formulas are carried on over the body of the sick person. Various devices are employed for transmitting the prayer to the spirit or demon supposed to cause the disease. In China the petition is written on a piece of red paper, which is burned. Presumably the prayer has ascended and been duly received. Another method is to write the prayer on paper, which is then placed in a tumbler of water. When the ink has dissolved, and the paper is blank, the concoction is swallowed by the patient.

Hundreds of other useless prescriptions, many of them more cruel and senseless than any here described, might be cited, but those already mentioned show the nature of the absurdities to be superseded by Christian and scientific appliances.

**Note 4. Achievements of Medical Missionary Work.** Three achievements of the medical work specially deserving of notice are its contributions to evangelization, its institution of hospitals and dispensaries in



hundreds of needy communities, and its propagation of kindness and tenderness in the care of the sick. Possibly the evangelistic value of medical missions can best be illustrated by actual notes from the field. One patient cured in a hospital at Amoy, China, founded in the subsequent seventeen years no less than seven Christian congregations with a membership of from thirty to one hundred in each. The first convert of the hospital at Ningpo was an opium smoker who, at the time of his release, "asked that an evangelist might be sent to his home in a distant city. One was sent, and two years later thirty-seven converts were baptized through the work of the hospital patient and the



The Hope-Wilhelmina Hospital, Amoy, China.

native preacher. To-day there is a strong church of seven hundred baptized believers." Jeypore, India, for years a stronghold of idolatry, was opened up by what appeared like an accident. Dr. Valentine was journeying to the snow-capped Himalayas for a period of enforced rest. Passing through Jeypore he visited the maharajah, who informed him that his wife, the maharanee, was seriously ill, and that the native physicians despaired of her recovery. Under Dr. Valentine's skilful treatment a complete restoration was effected. In his gratitude the maharajah asked, "What can I do for you?" Dr. Valentine replied, "Let me preach the Gospel here." The maharajah retained Dr. Valentine as his private physician, acceding to the physician's one condition, *viz.*, that he be permitted "to preach the Gospel from one end of the province to the other without let or hindrance." Thus Jeypore was first opened to the Gospel, and Dr. Valentine carried on his labors in that place for fourteen years. (Compare Lesson 21, Note 4.)

A second fruit of medical missions is the widespread distribution

of hospitals, infirmaries, and dispensaries throughout Eastern lands. India is fairly dotted with hospitals, a number of which administer from fifty to one hundred thousand treatments per year. Yet, though the medical agencies of India are established upon a scale of such magnitude, it is said that less than five per cent of those who die receive medical aid of any sort. In Japan the medical work of the missionaries so thoroughly commended itself at an early date that the government adopted Western methods in the medical work of the army and sent a number of students to Europe to qualify for medical practice according to the best Western standards. As a consequence, medical work in Japan has fallen into a somewhat subordinate place as a missionary auxiliary, though it should not be denied a large share of credit for the present status of Japan's enlightened medical practice. China, as compared with some other heathen lands, is rich in hospitals. Of the more than one hundred communities having hospital facilities, approximately forty can administer upwards of fifteen thousand treatments annually. One of the Canton hospitals gives over fifty thousand treatments per year. In Persia medical missions have proved of exceptional value in creating a feeling of confidence and trust toward foreign missionaries, and in thousands of cases have afforded opportunity of ministering to the hearts as well as to the bodies of the patients. In European Turkey, Syria and the African fields, similar results are being obtained. The London Society for Promoting Christianity amongst the Jews, in its large hospitals at Jerusalem and Safed, treats about forty thousand patients annually. In all Eastern fields medical work in behalf of lepers is receiving the attention of the missionary forces.

A third result of medical missions is seen in the gradual abandonment of heartless usages. Where formerly the fatally sick were taken to the banks of the Ganges, or exposed on the mountain top, or thrown into the rapids, or staked out in the forest to become the prey of wild beasts, to-day sane methods of care and tenderness are employed to ease the last hours of the dying.

**Note 5. The Call for Medical Missionaries.** The opportunities for largest usefulness and the manifest need for enlargement of the medical missionary forces constitute a call to young men and women to enter this field of Christian service. Its compensations are not to be stated in dollars and cents, nor in terms of temporal advantage, though not a few medical missionaries have attained enviable positions of prominence in the countries to which they have gone. The chief rewards of this service are a practice limited only by the powers of phys-

ical endurance, and countless opportunities of definitely contributing to the advance of the kingdom. Here a variety of ills may be met and studied to an extent unknown to the practising physician at home. The opportunities open to women physicians in the East are especially inviting, as among the women the men physicians can carry on but a limited practice, especially in Mohammedan lands and India. Women who have not the opportunity to take a medical course may render a large and needed service as trained nurses in the mission hospitals.

While ample professional equipment is desirable for all who go as doctors or nurses, the spiritual equipment is still more important. For such as combine medical skill and knowledge with a willingness to sacrifice for the kingdom, the East sends out its call to the young manhood and womanhood of Christian America. All who can go should heed the call. But those who are too old, or are otherwise incapacitated for this service, must loyally stand by those who as their representatives go to the foreign field.

#### ADDITIONAL READING REFERENCES.

(1) The evils which medical missions endeavor to alleviate. Dennis: *Christian Missions and Social Progress*, vol. i, pp. 187-198. (2) Medical missions and their work in the various fields. Dennis: *Ibid.*, vol. ii, pp. 400-447. (3) Medical work among women. *Report of the Student Volunteer Convention*, Nashville, 1906, pp. 506-512. (4) A brief treatise on the aim and work of medical missions. Williamson: *The Healing of the Nations*; or Wanless: *The Medical Mission*. (5) Relation of the spiritual to the physical. Art. in *Homiletic Review* for July, 1910.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What phase of mission work best represents the fundamental aim of missions? 2. Mention some difficulties of evangelism. 3. How would you endeavor to gather an audience for missionary preaching? 4. Describe the type of man best fitted for evangelistic work. 5. State what you regard as one of the most important fruits of evangelism. 6. What phase of mission work do we study to-day?

#### QUESTIONS ON THE LESSON.

1. What is the object of the lesson? (Note 1.)
2. How do medical missions exemplify the Christian ideal? (Note 2.)

3. In what respects does medical work serve as an auxiliary to the evangelistic work?

4. Why are missionary physicians welcomed in heathen lands?  
(Note 3.)

5. Mention some native remedies for weakness and debility.

6. What are some of the painful remedies of Eastern lands?

7. To what harmless as well as useless devices do the people sometimes resort?

8. Name three achievements of medical missions. (Note 4.)

9. Illustrate the power of medical missions as an evangelizing agency.

10. How has this work influenced the formerly common practices of the people in respect to sickness and death?

11. What are the rewards of medical missionary service? (Note 5.)

12. To what extent should the West respond to the medical needs of the East? Why?

### QUESTIONS FOR DISCUSSION.

1. Discuss the relation between physical health and spiritual life. 2. Would you be inclined to regard medical missions as a forerunner of Christianity or as a fruit of Christianity? 3. Do you discover any principle underlying the native remedies? If so, what? 4. Account for the phenomenal evangelical spirit of Christians converted through medical missions. 5. How does the science of medicine affect numerous beliefs of the heathen world? Illustrate. 6. In what respects may a foreign field become more attractive to a young physician than a practice in the homeland?

**Mission Gem.** "Could we stand by the sufferers in many lands, and ask them to tell us of the blessings which missions have brought to them in the hour of illness, we should hear a mighty volume of testimony, the sincerity and truthfulness of which it would be impossible to doubt."—*Dr. James S. Dennis.*

**Personal Thought.** The words of David Brainerd, whose brief life and memoirs inspired the missionary careers of William Carey and Henry Martyn, are suggestive for personal meditation. Said he, "It is no matter when, nor where, nor how Christ shall send me, nor what trials He shall exercise me with, if I may be prepared for His work and will."

## Lesson 42. TRAINING THE MIND, HAND AND HEART. A Vast Educational System.

Scripture Reading: A Herald of the Kingdom. Mt. 3:1-12.

**Note 1. Object of the Lesson.** To show the need, the achievement, and the value of missionary educational work on the mission field.

### THE LESSON UNFOLDED.

**Note 2. Native Educational Facilities on Mission Fields.** In the Orient, education as we understand the word was wholly unknown until the advent of Christian missionaries. True, the people of these countries had what they called educational systems, but modern science, mathematics, and even the rudiments of Western learning were no part of them. In countries which possessed a literature, such as China, Persia, Japan, and India, education was purely literary and consisted of a greater or less familiarity with native treatises. Some of these were historical, some philosophical or poetical, and some were collections of proverbs and aphorisms. In China, education was practically limited to boys and men. With the well-to-do it began in early youth and continued during all the subsequent years. The gateway to official life was the passing of the state literary examinations, based upon the works of Confucius, and officialdom, thus limited



to the literary class, was the goal of Chinese ambition. The girls, as in all Oriental lands, were regarded as so inferior, mentally and socially, to the boys that no provision was made for them. Among the Parsis the writings of Zoroaster and the Persian mystics were studied, and among the Hindus of India the Brahmanical literature received the attention of scholars. Almost the only educated persons of India were the Brahman priests, who gave themselves to a study of the subtle Brahman metaphysics, the commentaries, and the sacred poetry of India. Here the coveted life was not that of officialdom but that of the priesthood. In Japan and Korea education was encouraged among all those who had the means. Still, it was purely literary, and thoroughly useless as an equipment for life. In Mohammedan lands the curriculum consisted in reading the Koran through and in memorizing some of the sections.

Many countries, however, have never possessed even a literature. In these a sort of crude education has been peculiarly associated with the physical changes attending growth and development. It is intended primarily to mark the youth's entrance upon manhood, and hence usually consists merely in instructions calculated to make him an efficient member of the tribe. It is little more than a vigorous method of initiation, and includes various tests of prowess with weapons of war, tests of strength, and tests of endurance especially with respect to bearing pain without flinching. In connection with the latter, horrible cruelties are sometimes practised, such as cutting and slashing the flesh, and depriving the initiate of food for several days. Among certain tribes this brief period of education and tribal initiation is superintended by one of the old men, who selects every year or two the boys twelve to fourteen years of age and marches them off to a stockade. In this stockade they are instructed for several weeks as to the rites and customs of the tribe, while part of the instruction consists of participation in degrading orgies. At the conclusion of the requisite period, public ceremonies mark the full entrance of the young men into the social and civil life of their elders.

In our homeland educational facilities are widely distributed. Yet even here the states have in many cases failed, either through inability or indifference, to provide adequate means of education. The South and the West are deficient in schools, illiteracy is common, and thousands of children have grown into manhood and womanhood with no educational advantages whatever.

**Note 3. Educational Work of Christian Missions.** Early in the work of modern Christian missions it became apparent that educational

work of some sort was absolutely necessary, in order that the Scriptures and other Christian literature might be used to the fullest possible advantage. Moreover, in lands like China and Korea, where for centuries scholarship and learning had been held in high esteem, schools were well calculated to make a favorable impression upon the people. As an opening wedge for Christianity and as a means of gathering the children for Christian teaching, the mission schools of primary grade have not been surpassed. They have on all fields constituted one of the strongholds of Christian missions.

Beyond the primary grades, there have been established high schools, academies and colleges. Many of these maintain high standards, and in India a number of them are affiliated with the government universities, which provide examinations but give no instruction.

Another branch of the educational work, and one which holds a unique place in the social program of missions, is the industrial institution. The converts frequently have to cope with such economic and social conditions as make necessary some provision for their temporal and industrial welfare. Disowned by the family, discharged by his employer, cast out by the tribe, homeless and without work, the convert often finds himself subjected to petty oppression and persecution. Often this trial has become too hard to bear, and has led to a relapse into heathenism. Such results needed to be offset by some industrial opportunity presented by the missionaries. Hence the agricultural and trade schools. Carpentry, cabinet making, printing in all its branches, tinsmithing, blacksmithing, wheelwrighting, chair caning, weaving, agriculture, brick and pottery work are some of the trades taught in these schools. As establishing the converts upon an independent footing and placing them in a position superior to most of their fellows, the industrial school is an efficient instrument.

The summary of missionary educational statistics for 1909 records a total of more than twenty-nine thousand institutions of all kinds, with at least a million and a quarter of pupils, approximately one third of whom are girls and women. Of these schools, over twenty-six thousand are elementary and have considerably over a million pupils. The more than one thousand high schools and academies boast an enrolment of approximately one hundred thousand pupils, while the colleges and universities, numbering over a hundred, have students, almost all men, to the number of approximately fifty thousand. In addition to these colleges, there are almost fifty medical schools and schools for nurses, and about seventy-five theological seminaries and training schools for Christian workers.

The educational standards maintained by the mission schools have been determined largely by the capacity of the people for whom they are conducted. At first they were necessarily very low, but gradually they have been raised, and the process is still going on. The mission fields of India are the best equipped for educational work. Here both the intellectual attainments of the most advanced natives and the high standards set by the British government have forced the mission schools to undertake a high class of work. In China, which comes next to India in the number of mission schools, the increasing interest in Western education (see Lesson 18, Note 4) has spurred



**Madras Christian College.**

Erected by the Free Church of Scotland, aided by Indian and British contributions.

the missionary forces to enlarge their school buildings, increase the teaching force, and purchase additional property. In Africa educational work has not been called for on the same scale as in other fields. Yet in the Uganda field, we are told, the natives have a "singular and resistless passion" to learn to read and write. Their text-book is the Bible itself, over the pages of which they pore and pore with untiring zeal, at first mechanically going over the words but later catching some glimmering of the wonderful truth, until at last they comprehend the message of love as it flashes into their hearts. All the Muganda converts, except the aged or blind, can read their Bibles. It is a noteworthy fact that whether at home or abroad the church has always initiated the educational program. In the United States the denominational schools, academies and colleges, scattered over the country, are no small factor in the development of an educational ideal which does not ignore character as the fundamental element in a true education.

**Note 4. The Value of Education to Evangelization.** One of the most obvious contributions of education to evangelization is that

it prepares the way for a ready acceptance of the Gospel, by breaking down many of the native barriers which lie across the missionary's path. Thus the native beliefs in myriads of evil spirits haunting the air, and the native confidence in witch doctors, medicine men, and pagan priests, are all undermined by education. When the natives learn that their traditional explanations of natural phenomena are false, and that there is no foundation for their superstitions, they are ready to listen to their teachers on religious subjects. Moreover, the educational work of missions has unlocked the treasures of a Christian literature for the non-Christian world, and has inaugurated the training of a native ministry, absolutely essential to the establishment of a native church. Ministerial training could not possibly be given at first, but the high schools which were established provided some native workers, colporteurs, missionaries' assistants, and Bible women. Later the most promising of the high school scholars were urged to undertake some college studies and by specializing in the Bible, in theology and in homiletics, to prepare themselves for the native ministry. This work, at first so crude and insufficient, has constantly developed and improved, until to-day theological seminaries, thinly scattered over the mission fields, are potent factors in the development of a better humanity, and in the propagation of the Gospel of Jesus. The evangelistic power of educational work is also to be found in the fact that the Bible is used as a text-book in almost all of the mission schools. As such, from three to six study periods per week are devoted to it. Under such training it is little wonder that in thousands of mission communities the Christians but lately won from ways of sin and darkness are more familiar with the Scriptures than the average church member of America. Many of them, won to Christ themselves through the class-room study of the Bible, constitute a striking testimonial to the evangelical value of mission schools and colleges. They are taught to handle the Book for the winning of others, so that many Christian students who graduate from a missionary academy or high school are equipped to serve as personal workers. These students frequently organize themselves into preaching bands, and conduct short evangelistic tours with much success.

**Note 5. Some Larger Results of Missionary Education.** Probably no other feature of the missionary enterprise is to be credited with so large an influence in reshaping social and industrial conditions as may be credited to the educational work. The industrial schools in particular have contributed to a just estimate of labor. Throughout

the non-Christian world, labor has long been considered degrading while leisure and idleness have been the coveted possessions of the rich. The caste system of India, in which the most menial tasks are performed by the lowest castes, reflects this universally pagan valuation. But industrial education under Christian auspices puts high caste and low caste side by side at the same bench. Skill and achievement take the place of caste privilege. The practice of the industrial schools, like the teaching of the elementary schools and academies, emphasizes the equality of all men. As a result of this practice and teaching, men learn that the only merit which is worth anything is the merit of achievement, the ability to do something. The independence of manhood thus gained gives dignity to labor, where before it was despised.

A second result which should be mentioned here is the effect which mission schools have had upon the popular estimate of woman. Throughout the East women have for centuries been regarded as unworthy of an education, and no provisions were made for their intellectual enlightenment. Missionaries soon discovered, however, that the girls of the East were no more mentally deficient than were the men, and consequently the education of girls and women advanced a step. It soon became apparent that many of the girls were gifted with a natural aptitude for study, and in India a number of university young women have acquitted themselves with high honors in the field of advanced scholarship. This scholarly competition of women with men and the direct teaching in the class room have raised the Oriental estimate of woman and tremendously advanced her social status. How important the education of its women is to the East, was suggested in the remark made by an Indian native, the vice chancellor of Bombay University. "One half of the intellectual, moral, and spiritual resources of our country," he said, "is being wasted. If our women were educated as they ought to be, they would be a powerful instrument for advancing the general condition of our country."

In view of the value of the educational work, it probably will continue to receive the increasing attention of missionary leaders. With its growth there will be increased demand for unordained Christian educators. In this work, so fraught with far-reaching possibilities for good, the church cannot afford to shirk its increasing privilege and obligation. Schools and colleges of the great missionary enterprise, whether at home or abroad, need and should receive the heartiest support of the churches. Few instruments are to-day being used with greater effectiveness in the advancement of the kingdom.



**ADDITIONAL READING REFERENCES.**

(1) Place of education in missions. Bliss: *Encyclopedia of Missions*, pp. 220-222. (2) Educational facilities on mission fields. Dennis: *Christian Missions and Social Progress*, vol. iii, pp. 5-127. (3) The college as a force in India's evangelization. Wolf: In *The Missionary Review of the World*, October, 1908, pp. 758-762; Smith: *The Conversion of India*, pp. 185-194. (4) The higher education of Oriental women. *Ecumenical Missionary Conference Report*, New York, 1900, vol. ii, pp. 133-140.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. Why does medical work deserve a prominent place in the missionary enterprise? 2. Describe some of the native remedies employed by Eastern peoples. 3. What have medical missions achieved in the way of evangelism? Mention some other fruits of the medical work. 4. How does the foreign mission field compare with America as offering the opportunities of a large practice to a young physician? 5. What is the title of to-day's lesson? its object?

**QUESTIONS ON THE LESSON.**

1. Of what does native education consist in China, India, or other lands which possess a literature? (Note 2.)

2. Of what does it consist among more primitive people?

3. How is the education of women regarded in non-Christian lands?

4. What improvements should be made in our educational facilities in America?

5. What considerations made early educational missions imperative? (Note 3.)

6. What necessity led to the establishment of industrial schools?

7. By what have the missionary educational standards been largely determined? How have these standards been raised?

8. How does education contribute to evangelization? (Note 4.)

9. In what manner has educational missions affected pagan social standards? (Note 5.)

10. What has been their effect upon the popular estimate of women?

11. What problem presents itself with the growing importance of the educational work?

### QUESTIONS FOR DISCUSSION.

1. What is the bearing of the educational work upon the missionary use and distribution of Christian literature? 2. Why does education which is not distinctively Christian fail to meet the highest educational standards? 3. How far could secular educational agencies have accomplished the results of missionary schools and colleges? 4. How does an educated womanhood react upon the character of a nation? 5. Compare the importance of education and evangelization. 6. Mention several considerations which might induce a Christian school teacher to work in a missionary school rather than in a public school of America.

**Mission Gem.** "If we are willing to go on in that God-given task of Christianizing the thought of all the people, we may be sure that the time will come when

'Far in the East a golden light will dawn,  
And the bright smile of God come breaking through.'"

—Rev. W. M. Forrest.

**Personal Thought.** In the educational privileges which are mine, God has placed me on a vantage ground higher than that on which my fellows stand. Hence He expects of me better work, a life more intelligently spent, a religious activity more wisely guided. It is one thing to be a Christian, but another and a better thing to be an intelligent Christian, with heart and mind co-operating in loyal service to Jesus Christ.

## Lesson 43. INTERDENOMINATIONAL CO-OPERATION. The Spirit of Comity and Union.

Scripture Reading: "That they may all be one." Jo. 17:1-21.

**Note 1. Object of the Lesson.** To show why and in what respects policies of unity and co-operation among missionary forces are desirable, the extent to which such policies have been adopted, and some results already achieved.

### THE LESSON UNFOLDED.

**Note 2. The Argument for Co-operation and Unity.** As early as 1854 Alexander Duff, at a missionary conference in New York City, struck the note of territorial comity in missionary work, and the conference placed itself upon record as holding that "an efficient pre-occupancy of any particular portion of the heathen field by any evangelical church or society should be respected by others and left in their undisturbed possession." At that early date, however, the union of missionary enterprises on the foreign field was scarcely dreamed of. Twenty-five years ago an attempt on the part of the Congregationalists and Presbyterians to unite their work in Japan was so thoroughly misunderstood in America and opposed in Japan that it temporarily failed. But more and more, first through territorial comity, then co-operation, and finally union, the various missionary organizations have been bringing into being a united Christianity on the foreign field and preparing the way for it at home.

A statesmanlike view of missions demands strict economy in administration. Duplication of effort, overlapping of territory, the conduct of several poor schools rather than a single good one, friction between competing denominations, stations, or institutions, mean a waste of resources and diminished missionary efficiency. A harmonious co-operation that would reduce these evils to a minimum is demanded by the magnitude of the work and its pressing importance. It must be done well and speedily, —we have no time to waste.

A second consideration favorable to united work is the fact that fundamentally all the evangelical forces on the various fields are in agreement. It is only in respect to the symbols of Christianity, ecclesiastical organization, and similar non-essentials that the home churches are divided. On the field these differences largely disappear. The great needs of the foreign field are met and satisfied by the fundamentals of Christianity.

And this suggests a third consideration, *viz.*, that the purpose of Christian missions is not to perpetuate denominationalism but to

establish in non-Christian lands a naturalized Christianity. When Occidental features of Christianity are transferred to the Orient they frequently appear ludicrous. Imagine the perplexity of two Chinese Christians, one a Northern Presbyterian from South China and the other a Southern Presbyterian from North China, in trying to explain their differences, neither one knowing the distinction between the North and the South in the United States, nor ever having so much as heard of our Civil War. North and South, Calvinist and Arminian have no significance to Christians in non-Christian lands. Converts in India, Japan, and Korea may have a deep interest in Christianity, but they know little and care less about our denominational distinctions. It was far more helpful to Christian progress in India that the Congregationalist and Presbyterian and Reformed missions combined to form the United Christian Church of South India, than that these bodies should retain their American connections and remain separate among themselves.

Another argument for union policies in mission work is found in the fact that in numerous instances they are in actual and successful operation at the present time. Their adoption in some cases has been practically unavoidable. The problems thrust upon those who are on the fields have demanded solutions, and solutions along denominational lines have been precluded by the very nature of the problems. Thus Chinese Christians traveling from one province to another could not understand why church membership in the provinces from which they came was not always a guarantee of welcome into church fellowship in the province to which they journeyed. So insistent were they for explanations that the missionaries were forced, in the main, to recognize the validity of all evangelical Christian ordinances and symbols, until to-day even church membership is transferable among many of the evangelical churches of China without respect to denominational requirements, except that each church is at liberty further to instruct members so received. Within a year, Baptists in China have taken over two Presbyterian fields, together with their church membership and all the work associated with the mission stations. So successful and harmonious have these union enterprises proved that they constitute a powerful argument in behalf of the extension of union work, the gradual elimination of sectarian lines, and the spread of a universal Christianity.

**Note 3. Spheres of Co-operative Enterprise.** Expressions of interdenominational co-operation, federation and union are becoming more common each year. Among the churches themselves we have

the Federal Council of Churches of Christ in America, the first regular meeting of which was held in December, 1908. The Council meets every four years, and represents thirty-two denominations, having a constituency of over thirty million communicants. Its chief aims are stated as follows: "To express the fellowship and catholic unity of the Christian church; to bring the Christian bodies of America into united service; to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activity, and to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

Among the foreign missionary forces there is held the annual conference of Foreign Missions Boards of the United States and Canada. In 1910 the seventeenth of these conferences was held. This body has carried on some of its most significant work through its Committee of Reference and Counsel, whose duty it is to deal with such matters of general interest to all the Boards as may be referred to it. Among such matters have been studies of the educational opportunity in China, unoccupied mission fields, the opium traffic, and the Congo atrocities. It has interested itself in the preservation of the citizenship of missionaries, which seemed threatened by the recent passage of a new expatriation law of the United States, and in countless matters has been an invaluable aid in conserving the missionary energies and forces of all the co-operating organizations, more than fifty in number.

On the foreign field the union sentiment finds its earliest expressions in territorial comity, whereby local competition between the missions is largely avoided. This policy has been carried out with noteworthy success in the Philippines and in Korea. Another expression of this Christian spirit is evidenced in the common title given to all the churches on some of the mission fields. Thus in China the churches are all the "Church of Christ," with some modifying denominational name if desired, as the Church of Christ, Presbyterian, in China, or the Church of Christ, Methodist, in China, the denominational name being quite subordinate. But the Chinese churches are praying and working for the day when these modifying terms may be omitted altogether, when there will be one triumphant Church of Christ in China. So also in the Philippines from the first, the missionary churches have all been *Iglesia Evangelica*, and if the denominational attachment were signified it followed the common name in parentheses.

Union conferences and associations have also grown up on the foreign field much as at home. The year 1900 saw two great conferences of



missionaries, one for all workers in Japan, the other for those of India. The former, which met in Tokyo, proclaimed its belief "that all those who are one with Christ by faith are one body," and it called upon "all those who love the Lord Jesus and His church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed." The All-India conference met at Madras and established provincial courts with a great central court of arbitration and appeal. Twenty-five missionary societies approved and co-operated in this enterprise. Numerous interdenominational conferences for Christian inspiration, such as those held in this country at Silver Bay, Northfield, and Winona Lake, are held each year throughout the larger mission fields.

In educational and medical work the union movement has found its most thorough exemplification. Many academies, colleges, and universities are under union control, and are taught by union faculties. On the foreign field there have even been established several theological seminaries in which different denominations have united for the training of a native Christian ministry. Many text-books have been published under union auspices, and in Japan there is one common Christian hymnal for all communions. The educational workers in China are organized in one educational association. In hospital work it is now a common occurrence for several denominational forces to unite, and in China all the medical missionaries are gathered in a single medical association.

The most difficult form of union work is that which pertains to religious instruction and evangelization, but even this is not unknown. One instance will illustrate. The English Baptists pay the American Presbyterians (North) five per cent interest on one half the amount invested by the Presbyterians in a Chinese chapel. They also furnish one worker, and in return have a half interest in the work and its control.

#### **Note 4. Further Instances and Results of Co-operation and Union.**

Instances of co-operation are too numerous to be stated in anything like a complete list, but it may suffice to note what one denomination is doing in union enterprises. All denominations are actively interested in this movement, and are carrying on work similar to that here mentioned, but the Presbyterians in so many instances have been the first movers toward union, and have furnished such spokesmen of the idea that it is only appropriate that their work should receive this recognition. In the annual report for 1909 of the Presbyterian

Board of Foreign Missions there are recorded no less than fourteen instances of definite co-operation or affiliation, involving amicable relations with at least twelve other denominations. Some of these, briefly stated, are as follows:

(1) High schools consolidating with Hangchow Christian College, Southern and Northern Presbyterian interests involved.

(2) Ningpo union conferences of all missions in the town and adjacent territory, "blazing the way to a federated church."

(3) Union University of Nanking under consideration and partially consummated. Disciples, Methodist, and Presbyterian interests involved.

(4) Nanking Union Theological Seminary, thirty-seven students; eighteen from Presbyterian (North) missions, eighteen from Presbyterian (South) missions, one from the Advent mission of Nanking.

(5) Tsinan, China, English Baptists and Presbyterians in street chapel work; the year is pronounced "the best ever recorded in Tsinan."

(6) Yi Hsien, China, Shantung Protestant University in which are affiliated the Presbyterian College at Wei-Hsien, the Baptist Theological Seminary at Tsingchow-fu, and the Baptist Medical School at Tsinan.

(7) Pyeng Yang, Korea, Pyeng Yang College and Academy, Methodist and Presbyterian interests involved. Also Presbyterian Theological Seminary supported by Southern, Northern, and Canadian Presbyterians.

(8) Manila, Philippine Islands, Ellinwood Bible Seminary, Methodists and Presbyterians in cordial co-operation with probability that the United Brethren will join in.

Such operations as these are an important factor in setting before the non-Christian world the true spirit of Christian brotherhood. They are likewise real steps in the process of bringing about an undivided Christianity in which the tenets of all denominations will receive their due and proportionate emphasis. A man who had keen insight into the situation once observed with respect to the denominational factor in a united Christianity, "What we want is not this or that, but this *and* that." The spirit of union and federation now moving among the churches is the most significant Christian development since the Reformation, and is probably in some way closely related to the world-wide extension of God's reign. Those who aid in this glorious exemplification of the Christian ideal are among the privileged characters of the kingdom.

**ADDITIONAL READING REFERENCES.**

(1) Church unity as seen by workers in China. *The Chinese Recorder*, February, 1910, pp. 125-129, 133-164. This magazine is not in most American libraries, perhaps obtainable only in religious and missionary libraries, but the articles suggested are a distinct contribution to the subject, and will well repay the reader. (2) The work of the Conference of Foreign Missions Boards. See reports of the conferences. (3) The union and co-operative enterprises in which your own denomination is interested. See annual report of home and foreign missionary boards. (4) Federation and union of churches. Nash, in *Recent Christian Progress*, pp. 323-330.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. Give several reasons for the employment of educational agencies in missionary work. 2. Mention two ways in which education makes possible a wider extension of evangelical work. 3. What phenomenal blessing have educational missions brought to non-literary people like the Central Africans? 4. How have industrial schools proved valuable to the native communities? 5. Give your estimate of the opportunities which accompany a life-work as a missionary educator. 6. What is the subject of to-day's lesson? its object?

**QUESTIONS ON THE LESSON.**

1. How old is the idea of interdenominational co-operation? (Note 2.)

2. Mention several arguments in behalf of united missionary work.

3. What usage prevails in China with respect to the transfer of church membership?

4. What is the Federal Council of Churches, and what is its aim? (Note 3.)

5. Tell what you can of the work of the Conference of Foreign Missions Boards of the United States and Canada.

6. By what names are the Chinese and Philippine churches known?
7. Mention two remarkable conferences held on mission fields in 1900.
8. What can you say of union educational and medical enterprises?
9. What denomination has been specially interested in union work? Cite several instances. (Note 4.)
10. What is the value of union effort? Toward what great day does it work?

### QUESTIONS FOR DISCUSSION.

1. Of what value has been the existence of many denominations?
2. How has denominationalism sometimes operated against the progress and cultivation of Christianity?
3. Has the day gone by when denominational separateness is out of place?
4. Is a policy of Christian union which proves successful on foreign fields out of place at home?
5. To what extent does a united Christianity increase the acceptability of the Gospel to non-Christian people?
6. Do you regard a united Christianity as feasible? Why?

**Mission Gem.** "I belong to the Presbyterian church, but I have not the slightest zeal in seeking to have the Presbyterian church extended over the non-Christian world. I believe in one Church of Christ in each land."—*Robert E. Speer*, secretary of the Presbyterian Board of Foreign Missions.

**Personal Thought.** The church of Christ is larger than my own denomination. Yet I frequently limit my rejoicings to the success of my own church rather than extend them to the successes of all churches. Is not my love provincial, and my heart little? Do I not need to pray earnestly for a love that shall be universal and for a heart made large through the grace of God?

## Lesson 44. THE CHURCH AND THE MISSION PROBLEM. Value and Function of Organized Missionary Agencies.

Scripture Reading: An Early Missionary Enterprise. Acts 13:1-3, 13-15, 44-49.

**Note 1. Object of the Lesson.** To state the problem of administration and to show the responsibility of Christians, individually and collectively, for the adequate presentation of the Gospel to the whole world.

### THE LESSON UNFOLDED.

**Note 2. The Problem as Seen on the Mission Field.** The missionary field is like a great factory in which the calculations and decisions of the office and the counting room are applied. Here is all the productive machinery of the missionary enterprise, the twenty-two thousand missionaries caring for a church membership of over two millions, more than a hundred and thirty thousand of whom were added during 1909. These workers, in addition to managing printing establishments that are always rushed with work, operating hospitals that are overcrowded, and serving in almost every human capacity where there is need, are conducting, with the assistance of a hundred thousand native helpers, a far-reaching evangelistic campaign, and are developing thirty thousand schools having one and a half million pupils. To carry on this vast work with efficiency fifty million dollars annually would not be too much. This would allow for an average allotment of less than seven hundred dollars for each school, mission station, and outstation, including all salaries and running expenses. As a matter of fact, however, all this work, even including hospitals, is conducted on approximately one half the amount suggested, or about twenty-five million dollars annually. This sum pays the salaries of non-native workers, buildings for schools, hospitals, and churches, and a thousand minor expenses incidental to so great an enterprise.

Such a statement, incomplete as it is, reveals something of the dimensions of the problem as seen on the field. It is also suggestive of the rigid economy with which the work must be conducted. A dollar on the foreign field must be made to go as far as it can, and as a matter of fact it goes much farther than at home, for the foreign exchange on American money is to our advantage. The dollar given to missions, by the time it reaches China or Africa, will purchase as much as one and a half to three dollars of native money. In respect to labor, the power of the missionary dollar is seen to still greater advantage, as one American dollar is a fair week's wages for a native laborer in China. Five hundred dollars annually will support from five to ten strong, effective, native evangelists. In Africa the same



sum would go farther, in Japan not so far. There is no place in Europe or America where a small investment brings such large returns as on the foreign field. Thirty dollars a year for three years to the work in China, the gift of one woman in America, resulted in the conversion of three thousand souls.

Another, and not so encouraging a phase of the problem, presents itself on the field in the daily experience of the missionaries who, facing great need or great opportunity, find themselves unable to grant relief or to expand their work. Out of their limited incomes they give too generously, often to the injury of health or strength. But the great lack of funds, the waiting year after year for adequate equipment in school, or hospital, or working force, combined with the daily round of duty, wears the life down and sometimes arouses the suspicion that the people at home really do not care. The problem which the missionary faces is not so much how to use funds, but rather how to get along without funds.

**Note 3. The Problem as Seen at Home.** While the church's representatives on the field are courageously at work, the church at home faces the difficult problem of planning the work abroad, enlisting workers, scattering educational literature, gathering funds and in countless other ways busying itself with the advancement of the work. Here the great question is how to lead Christians to see and realize the breadth and the importance of the missionary work. Judging from the active participation of the churches in this task, about fifty per cent of the members are wholly indifferent to it. In one of the largest missionary denominations of this country over one third of the churches gave *nothing* to foreign missions during 1909, and in most of the churches which made an offering, less than half of the membership contributed. It is stated on good authority that "one tenth of all our church members gives nine tenths of all our benevolent offerings." Evidently it is the personal devotion of the few rather than the general devotion of all which keeps alive the missionary work. The place which missions occupies with the masses may be indicated by the fact that America spends more for chewing gum than for world-wide evangelization. Note also that as against the eleven million dollars contributed by Americans during 1909 for missions, the women of America spent over sixty million dollars for lace, and the men spent over eight hundred millions for tobacco. The six billions of dollars and seven hundred thousand men which England sacrificed in her wars of the past one hundred years would carry on all present missionary work for seven centuries.

These facts are unmistakable evidence that sufficient money is available for missions; the problem is how to obtain it. Every church and every Christian individual should contribute something, no matter how little, to this eminently Christian work. The average annual gift in most of the denominations is pitifully small. Many of the mission boards are working now for an "every church campaign" in which special efforts are being made to reach every non-contributing church and win it over to the ranks of contributing churches. Similarly churches are undertaking an "every member campaign," the object of which is to obtain some contribution, however slight, from every church member. This desirable end can only be accomplished by the church members themselves, and it remains with those who know the situation to inform those who do not, and to use every available means for disseminating missionary facts, figures, stories and recorded triumphs. An army can fight better when it knows it is beginning to win.

**Note 4. How the Church Seeks to Solve the Problem.** The task of collecting and distributing the missionary funds, though it may at first seem simple, is in fact exceedingly difficult and complex. Treasurers' accounts, a foreign banking business, the issuance and distribution of tons of campaign literature, the organization of the home territory into collection districts, the recording of conditional gifts and bequests, the publication of a missionary magazine, each one a business in itself, and the organization of various departments of the home work, must all be done with the precision and efficiency characteristic of a well managed commercial establishment. To carry on this complex business most of the denominations have an appointed or an elected body of men who constitute the mission board or society. Sometimes one board carries on both the home mission and the foreign mission work, but usually two organizations are created. The work of the board of foreign missions, the term "board" being used synonymously for society, committee, association, or other name, naturally falls into two parts: *viz.*, that which must be carried on abroad, and that which must be carried on at home. In the larger boards the work abroad is under the superintendence of one secretary, and the work at home is in charge of another. The one is head of the work of disbursement, the other is head of the work of collection. The connecting link between these two is the treasurer, who receives and records all contributions and pays all bills. Each of these three officials has a larger or smaller force of office assistants, according to the needs of the work.

The support of this organization itself must be met out of the missionary funds. This introduces the whole question of financial administration. Of the annual receipts of the board, not counting native contributions made on the field, about twelve per cent is employed in supporting the home administration. Many well-intentioned Christians complain that only eighty-eight cents of each dollar reaches the field, but it should be noted that were an individual to send one dollar to the field, it would cost five cents for a postage stamp and eight cents for a money order, and then the dollar would not have been administered with the wisdom and insight which the secretary's intimate knowledge gives him, it would have had no part in providing missionary speakers to the home churches, no part in producing the missionary magazine, no part in furnishing programs and exercises to Sunday schools, young people's societies and churches, no part in securing new missionary candidates, and no part in the distribution of thousands of pamphlets and leaflets telling of the progress of the kingdom on foreign soil. The foreign missionary dollar which is used twelve cents at home and eighty-eight cents abroad is a vastly more useful and efficient dollar than any dollar either sent individually or entirely to the field, for the twelve per cent retained helps to bring in still other dollars.

It will be seen from the above that the twelve per cent goes principally toward obtaining the money to send away. "It is not handling the money that costs, but getting the money to handle." The missionary collections could be efficiently administered for only two to four per cent instead of twelve per cent, if only the churches would send in their contributions without solicitation and education. But these latter things are necessary to some extent, and always will be. The administration cost, however, could be materially reduced proportionally if the churches were to respond more spontaneously and remit more generously.

**Note 5. Men, Money, and Missions.** In the church's discharge of her missionary obligation, the proposition of world evangelization is reduced largely to a matter of men and money. As to men, the church needs the active support and service of her best, her strongest, and her wealthiest men no less than that of her rank and file. Those who are equal to the task should go to the foreign field. Those who cannot go abroad but who are able to undertake evangelization at home, can well be utilized in the ministry and in home mission enterprises. All the rest should lend themselves to the cordial and hearty support of these who give themselves definitely to the kingdom's

welfare. The obligation in behalf of missions rests fully as much on those who do not enlist in the ranks as upon those who do. Both forms of service are absolutely essential for efficiency, and the man who gives his money is doing just as necessary a work as the man who labors on the field.

The man who goes to the field should be a man of one purpose but of many interests. He should know how to handle a hammer, cook a meal, sew a garment, and administer simple remedies to the sick. He should be an adept in dealing with men, familiar with the Word of Life which he goes to proclaim, reasonably capable in learning a language. He must be fearless yet tactful, a good disciplinarian, yet without a suggestion of harshness, and in the midst of difficulties and discouragements, he must exercise patience, wisdom, and cheerfulness. And yet the missionary task does not call for an extraordinary man so much as for an ordinary man with all his faculties wholly consecrated and exercised to their best.

Aside from certain special funds, the annual income of each board is made up of unconditional gifts, and gifts intended for some special, designated object. The latter class are known as "specifics," of which there are two kinds, *viz.*, additional specifics intended for work for which the board has made no appropriation, and appropriation specifics, intended for work for which the board has made provision. An additional specific usually falls outside of what the board considers most pressingly needed, and therefore is of less real value to the work than an appropriation specific which merely provides that the gift or fund is to be used for some designated work which the Board has decided is most urgent. It is desired by most, if not all mission boards that "additional specifics" generally be discouraged, as they help the actual work but little, and usually entail considerable bother. But a specific gift for work which falls within the appropriation is always welcome. Nevertheless, the unconditional gift is the one which the boards can use to the best advantage, as it may be employed just where the combined wisdom of the board sees it is most needed.

#### ADDITIONAL READING REFERENCES.

- (1) Masculine interests in missions. Ellis: *Men and Missions*, especially chs. 1, 4, 6, 11, 12. (2) Suggestions to prospective missionaries. Beach (editor): *Call, Qualifications and Preparation of Candidates for Foreign Missionary Service*. (3) Foreign missionary administration. Brown: *Why and How of Foreign Missions*, ch. 2, (4) America's Responsibility for Missions. White: *Our Share of*

*the World* (pamphlet published by Laymen's Missionary Movement, New York City).

### REVIEW AND PRELIMINARY QUESTIONS.

1. What are some of the advantages of interdenominational co-operation in missionary work? 2. Mention several instances of such co-operation. 3. Should the principle of united endeavor in Christian work apply to the churches at home as well as to those on mission fields? 4. How does loyalty to Christianity differ from loyalty to a denomination? 5. What is the subject of to-day's lesson? its object?

### QUESTIONS ON THE LESSON.

1. Summarize the foreign missionary forces on the field. (Note 2.)
2. What would be a fair expenditure for missionary operations now under way? What is the actual expenditure?
3. Compare the amount of work a foreign missionary dollar can do with the work which a dollar could do at home.
4. What phase of the mission problem is ever present with the missionary?
5. Summarize the missionary task of the churches at home. (Note 3.)
6. How freely do the churches contribute to the financial support of missions?
7. What evidence is there that sufficient money is available for this work?



8. Describe the usual organization of a mission board or society. (Note 4.)

9. How is a missionary dollar expended?

10. How much money is needed per year for each worker? What portion goes for personal expenses for the missionaries?

11. Upon whom does the missionary enterprise rest? (Note 5.)

12. Describe the kind of men who are needed for service.

13. What is a "welcomed" girl? What kind of "persons" are usually not welcomed? What kind are welcomed?

### QUESTIONS FOR DISCUSSION.

1. Compare the expense of the missionary enterprise with several commercial undertakings. 2. How are wages paid to missionaries? the expense of twelve per cent for administration. How does it compare with the cost of conducting ordinary business? 3. What is your estimate of missionary service as a life-work? 4. What is the best use to which a Christian can put his money? 5. What do you think of the "every member campaign"? 6. Would the church be willing to inaugurate such a campaign in their own church?

**Mission Gems.** "A man or a dollar will go farther on the mission field than anywhere else in the world."—C. Carroll White.

"The happiest day I ever spent was the day when I decided to give myself to Africa."—David Livingstone.

**Personal Thought.** Can I be content unless in some way I identify myself with the far-reaching work of reaching men and women? Am I justified in giving to it less than my life? Surely my life is none too much to give to it.

"I'll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea.  
I'll do what you want me to do, dear Lord,  
I'll be what you want me to be."

## **Lesson 45. MODERN MISSIONARY MOVEMENTS. Re-awakening the Church to her Task.**

**Scripture Reading:** The Condemnation of Indifference. Rev. 3:14-22.

**Note 1. Object of the Lesson.** To point out the origin of the great missionary organizations, the more recent rise and extension of powerful missionary movements, and the effects of these movements upon the missionary spirit of the churches.

### **THE LESSON UNFOLDED.**

**Note 2. Modern Missionary Organizations Abroad.** The nineteenth and the twentieth centuries will probably long be known as the missionary period of the Christian church. The power to reproduce itself has always characterized the Christian faith; yet this ability had not been organized for the faith's world-wide extension till within a hundred and fifty years. Several centuries prior to the formation of the modern missionary societies, Roman Catholic missions had been carried on, and secured a fair foothold in China and Japan. The methods which many of the early Roman missionaries followed in both these countries were so offensive to the natives that government edicts ordered opposition to the faith and banishment of missionaries. Even Ripa, one of their own number, reported concerning the missionaries that "their garments are of the richest materials; they go nowhere on foot, but always in sedans, on horseback, or in boats, and with numerous attendants following them. There is scarcely a single missionary who can boast of having made a convert by his own preaching. They cannot produce any satisfactory results, in consequence of the language, which, up to my time, none has been able to surmount so as to make himself understood by the people at large." Nevertheless, these Roman missions were not without some permanent result, furnishing a nucleus of native Christians among whom the later missionaries found valuable assistants.

The modern missionary era had its origin in a profoundly spiritual movement. The Reformation under Luther was followed a century later by the Pietistic Movement, a protest against formalism in religion. Among those who were deeply influenced by this movement was a Dr. Lutkens, court chaplain to Friederich IV of Denmark, who, with his Majesty's ardent support, finally inaugurated the first continental mission of Protestant Christianity. This was the Danish Halle Mission on the Tranquebar coast, India, where its missionaries labored for over eighty-five years until the arrival of Carey in 1793. About the same time the three earliest English societies were organized,

*viz.*, the Society for Promoting Christian Knowledge (1698), at first largely missionary, but now the great publishing house of the Anglican church, the Society for the Propagation of the Gospel in Foreign Parts (1701), familiarly known as the S. P. G., and the Scottish Society for the Promotion of Christian Knowledge (1708). In 1714 the Norwegian Society for Missions was formed; and in 1722 the Moravian missions, with which the name of Count Zinzendorf will forever be associated, were reorganized. These steps, all taken within twenty-five years, are seen to be closely related to the first spiritual awakening subsequent to the Reformation. A second period of missionary organization followed the great expansion of the non-conformist faiths in England and America. While the Wesley brothers were still living the Wesleyan Methodist Missionary Society was set on foot (1786), and then the English Baptist Missionary Society (1792). Then followed in rapid succession the organization of the London Missionary Society (1795), the Scottish and Glasgow Missionary Societies (1796), later merged with other missionary agencies, the Netherlands Missionary Society (1797), the Religious Tract Society (1799), the beginnings of the Church Missionary Society in the same year, and the British and Foreign Bible Society (1804).

**Note 3. Missionary Organization in America.** The movement in England leaped across the Atlantic and awakened the American churches. In 1806 the now famous "haystack meeting," held by three students of Williams College, initiated the American missionary movement, and three years later the Congregational churches, with the Presbyterian and Reformed churches co-operating, established the American Board of Commissioners for Foreign Missions. Other American societies were formed as follows: American Baptist Foreign Mission Society in 1814, the American Bible Society in 1816, the Methodist Board of Foreign Missions in 1819, and the American Tract Society in 1823. Between the years 1835 and 1838 the Episcopalians, Presbyterians and Lutherans organized denominational missionary agencies, and to-day practically every denomination conducts its own missionary work.

Early in the history of American missionary agencies, auxiliary societies of various kinds were organized. Of these the most powerful and influential have been those which, while organically independent, being organized and managed by women and for women, have nevertheless sustained practically auxiliary relations to denominational boards. In the churches the interest has been maintained, money gathered, literature distributed and missionary meetings held by

women, and in multitudes of cases if the women had not done this work no one else would. For years the women's societies have co-operated with, have encouraged, and have aided in countless ways the denominational societies, many of which might have gone to pieces more than once had it not been for the loyalty of the women. Other societies and mission bands innumerable, local, state, and national, develop missionary interest and activity among children and young people, in the Sunday schools and in the various young people's societies.

**Note 4. Educational Missionary Movements and their Work.** A distinctly different type of missionary organization than those just mentioned has recently appeared in so-called "movements," *e. g.*, the Student Volunteer Movement, the Young People's Missionary Movement, and more recently the Laymen's Missionary Movement. All of these movements are solely for the education and inspiration of certain classes of people in respect to missionary work. They raise no missionary funds themselves, and carry on no distinctively foreign or home mission work.

(a) *The Student Volunteer Movement.* This organization, founded in 1886, operates among college students, organizes mission study classes, seeks to obtain volunteers for work abroad, and by its quadrennial conventions makes a large contribution to popular missionary education. It has been a potent factor in developing a high appreciation of the missionary career as a life-work. Prior to the Toronto Convention of 1902, 780 volunteers had sailed to foreign fields. Before the Nashville convention of 1906, one thousand more had gone, and at the Rochester convention, 1910, it was announced that an additional 1275 had sailed. John R. Mott, the founder, energizer, and efficient secretary of the movement, expects two thousand more volunteers to go abroad before the 1914 convention. Those who have gone may be found on every mission field in the world, while multitudes of volunteers for whom the way has not opened or the funds have not materialized, remain at home, a live missionary agency scattered throughout America in schools, colleges, business circles, and professional walks of life.

(b) *The Young People's Missionary Movement.* This movement, originated in 1902, has as its object the wide cultivation of missionary knowledge among the young people of our churches. It is "a federation of the home and foreign mission boards of the United States and Canada to do educational work," its ruling body being a board of directors, chiefly made up of representatives from all the co-operating

societies. The work of this organization includes the publication of a series of text-books dealing with mission work on the several fields, and the holding of local missionary conferences having as their aim the formation of study classes and the introduction of organized mission work into the activities of the churches, young people's societies and Sunday schools. In addition, the movement holds annual conferences at Silver Bay during July, and each year conducts other summer conferences at advantageous points in Canada and the United States. These conferences have been exceedingly influential in building up a strong missionary spirit among the delegates, and in equipping them for practical missionary service in their own churches. The Young People's Missionary Movement has also labored for a number of years to have missions taught in the Sunday school, and it is a pleasure to credit the movement in large part with the important place given to missions and missionaries in graded Sunday school instruction, both in the International Lessons and in the Bible Study Union system.

(c) *The Laymen's Missionary Movement.* This organization, founded in 1906, seeks primarily to enlist the great army of church men in the active support of the missionary enterprise. Its principal activities take the form of campaign tours through the more important cities, gathering great mass meetings of men, presenting to them the missionary opportunities which challenge acceptance, and inviting them to shoulder the burden. This frank statement of the missionary situation has in thousands of cases met with a response outstripping in enthusiasm any Christian propaganda heretofore established. The work, like that of the other movements mentioned above, is thoroughly interdenominational, and is doing much to cultivate a larger sense of Christian brotherhood and unity among all denominations. Already this movement has profoundly impressed the churches themselves, and has induced a large increase in missionary offerings. Some of the results of the campaign conducted during the winter of 1909-1910 were as follows: nineteen cities pledged an increase of \$1,750,000 in their offerings during 1910; at Columbia, S. C., the men voted to increase their last year's offering of \$5,365 to at least \$12,000, but before the convention was over the sum pledged was well on to the \$15,000 mark; at Jacksonville, Fla., where the previous year's offering was \$3,506, the men voted to raise \$10,000; Louisville, Ky., increased her former offering of \$34,000 to at least \$66,000, and it is reported that at the St. Louis gatherings a business man, who said he had never given ten dollars to missions before, pledged himself to give to missions a thousand dollars annually. Such typical instances as these illustrate the practical efficiency of the Laymen's Movement.



These three movements have given the Christian churches of America the vision of a task of world-wide proportions, and have awakened them to their missionary duty as never before. The churches that have not adopted some sort of active missionary policy are lacking the progressive spirit of twentieth century Christianity. The more fruitful churches have a committee to provide a definite missionary policy for the whole church. This committee is frequently composed, in part at least, of persons serving on the missionary committees of the Sunday school, young people's organization, or other societies, and the work of all these agencies is so correlated as to avoid any duplication or ineffectiveness of effort. The committee notes the work of the missionary movements, co-operates with and serves them wherever possible, and is in constant touch with the denominational enterprises. When all the churches adopt such a policy, the various missionary movements, having accomplished their several purposes, may direct their energies along new channels of missionary enterprise and expansion.

#### ADDITIONAL READING REFERENCES.

(1) The federation of Christian students throughout the world. Mott: *Strategic Points in the World's Conquest*. (2) A brief survey of the origin, work and results of modern missions. Bliss: *Encyclopedia of Missions*, pp. 477-483; and Dennis: *Centennial Survey of Foreign Missions*. (3) Work of the several missionary movements. Annual reports of the several bodies, current numbers of religious journals, and the bound volumes of the Student Volunteer Movement Convention Reports.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. How does the magnitude and importance of the missionary enterprise impress you? 2. How is the church organized for the conduct of this work? 3. Where does the real problem of Christian missions center? 4. How are the missionary funds administered? 5. Which is the more necessary prerequisite for mission work, men or money? 6. Upon whom does the actual responsibility for missions rest? 7. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. How recent is the modern missionary movement? (Note 2.)
2. What can you say of the early Catholic missions in China?

3. Out of what sort of church has missionary activity always grown?
4. How were missions begun in America? (Note 3.)
5. What part have Christian women taken in American missionary enterprises?
6. Tell what you can of the work of the Student Volunteer Movement. (Note 4.)
7. What is the aim and the work of the Young People's Missionary Movement?
8. By what means does the Laymen's Missionary Movement seek to cultivate men's interest in missions? What success has attended these efforts?
9. Mention some results of the work of these movements.
10. What is your idea of a missionary committee in the local church? How should it be composed?

### QUESTIONS FOR DISCUSSION.

1. Judging from history, is a non-spiritual church likely to be a missionary church? What does this suggest with respect to the spiritual phase of our present missionary problem?
2. Three college students started the missionary enterprise of America. What does this suggest as to God's ability to use consecrated young manhood?

3. How do you think the increased interest in missions at home affects the spirit of the missionaries abroad? 4. Do you feel that the several movements mentioned tend to work up an enthusiasm without furnishing a foundation, or do you consider their work of permanent value? Is missionary enthusiasm without missionary intelligence likely to prove of real value? Why? 5. Which of these three movements has most vitally affected the life of your own church? of your own acquaintances? of yourself?

**Mission Gem.** "The greatest obstacle to the spread of the Gospel abroad is its imperfect power at home."

**Personal Thought.** "Half the world knows nothing of what Jesus means to the life; half the world has never seen one who loves Jesus; half the world has never been called to follow Him. These simple facts, out of the mass of facts you hear, ought to be enough to bring you to a consideration of where Jesus wants you to put your life."—*Henry W. Luce.*

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## 2. *Fruits of Christian Conquest.*

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### Lesson 46. SCIENCE AND MISSIONS. Indebtedness of the Former to the Latter.

Scripture Reading: An Ancient Lover of Nature. 1 Ki. 4:29-34.

**Note 1. Object of the Lesson.** To show in what respects missions and missionaries have contributed to the world's fund of scientific knowledge.

#### THE LESSON UNFOLDED.

**Note 2. Contributions to Exploration, Geography, and Archæology.** Among the contributors to the stores of scientific knowledge, a number of missionaries hold enviable place. While missionaries have not excelled in every science, yet in one or two branches, such as the compilation of dictionaries and the comparative study of languages, they have not been surpassed. Most of their contributions were made in the earlier years of the missionary enterprise. The reasons why the later years have been less fruitful in this respect are that sciences themselves have so advanced that only specialists can hope to enlarge the field of knowledge, and that the missionary's task is so much more complex as to leave little time for original investigation. Nevertheless, it will always be to the credit of the missionary enterprise that during the nineteenth century it contributed so largely to the exact knowledge of distant and little known regions. Though every branch

of science has been enriched by mission workers, mention can be made in this lesson of only the more general results.

Missionaries have been the foremost explorers and pioneers during the nineteenth century. Livingstone, in his remarkable journeys from coast to coast through the heart of Africa, lifted the veil from the dark continent, and was the first of civilized men to look upon the Victoria Falls, the greatest in the world, far surpassing Niagara in beauty and volume. In 1856 Erhardt and Rebmann submitted to the Royal Geographical Society the first authentic accounts of mounts Kilimanjaro and Kenia, situated on the equator in East Africa, and the great inland sea, two years later identified by Burton and Speke as Lake Tanganyika. Another African missionary whose ability as an explorer made the commercial world his debtor was the Rev. George Grenfell, whose extensive labors in the Congo basin were prosecuted in the midst of arduous missionary duties. At the request of king Leopold of Belgium he acted as commissioner for the delimitation of the Congo state frontier, and was awarded the Patron's Medal by the Royal Geographical Society. In Australia, Hagenauer and, more recently, Bishop Gilbert White, have made valuable explorations, the latter having crossed the continent from Port Darwin to Adelaide, riding horseback for three months through the heart of the country. Almost the entire island world of the Pacific has been introduced to civilization by such men as missionaries Macfarlane, Chalmers, and Lawes. Similarly, interior China was opened up by missionaries. Dr. Blodget traveled extensively in the region about Peking, while Dr. S. W. Williams, one of the foremost missionary scientists, in his volumes on *The Middle Kingdom* produced an almost exhaustive treatise on nearly every phase of Chinese life, and the natural features of the country. The agents of the British and Foreign Bible Society in Asia and of the American Bible Society in South America must also be reckoned as explorers, since many of them have blazed paths through untraveled countries, preparing the way for later Gospel successes.

In addition to such geographical data, considerable information concerning the physical geography of little known regions has been obtained. Probably no observations of volcanic activity have ever surpassed those of the Rev. Titus Coan, who, during a period of almost fifty years spent along the eastern shore of Hawaii, submitted through the *Missionary Herald* his astounding reports on the eruptions of Kilauea, and Mauna Loa. Missionary observations in Polynesia have been the basis for navigators' charts, and daily meteorological reports are sent from the Syrian Protestant College observatory at Beirut to Washington, *via* Constantinople.

In the field of ancient records mention should be made of the interest of Dr. S. Wells Williams in the Nestorian monument of China, which records the successful establishment of Christianity in the Chinese empire as early as the sixth century; of the Rev. F. A. Klein's discovery of the famous Moabite stone, recording the exploits of Mesha, the Moabite king, and his wars with Israel in the 10th century B. C.; and of thousands of notes relating to antiquity from almost every corner of Turkey, Syria, Persia, and India.

**Note 3. Anthropology, Philology and Lexicography.** Missionary explorers have also gathered numerous notes on the racial character of the strange people with whom they have come in contact, such as the bushmen of Australia, the pygmy races of interior Africa, and the tribes of Zululand. Nassau of West Africa, Chalmers of New Guinea, Hulbert of Korea, and Jackson of Alaska are a few of the prominent names in this department of research.

Possibly no branch of science, however, has been more enriched by missionaries than philology, which deals with the development and the structure of language. "Between missions and philology the connection is obvious and intimate." As missionaries have carried the Gospel to peoples who had no written language, and that means no alphabet nor even pictorial characters, they have been obliged to learn the language by using it and by slowly discovering the principles of its construction. This achieved, they have provided a written alphabet, and have astonished the natives with the novelty of the idea. To many races the simple picture of a dog meant absolutely nothing. A missionary holding up such a picture would pronounce the word for dog and point at the picture, possibly tracing its outline. This might have to be repeated many times before the light would break and the eyes recognize the picture. Among such people the meaning of writing and reading could be but slowly grasped. With the reduction of languages to writing, the next step was the production of a grammar so that later missionaries and other foreigners could more readily master them. Such work, it is safe to say, has been accomplished by missionaries in a larger measure than by all other laborers combined. The Africans and the Pacific islanders have, in almost every instance, received their written languages from the hands of missionaries. In the compilation of dictionaries, also, the missionaries hold a foremost place. English-Chinese dictionaries were unknown until compiled by a missionary, and upon his monumental dictionary of the Chinese language Dr. S. Wells Williams toiled steadily for eleven years.



**Note 4. Zoology, Botany and Medicine.** Many missionaries have employed their spare moments in the study of plants and animals, and as a result have contributed much to the sum of scientific knowledge. Klein, the discoverer of the Moabite stone, was also famous for his collections of birds and insects, while he and his two colleagues, John and Rottler, "were so distinguished in their day for their scientific attainments that they were elected to eight learned societies in Europe." Rev. Adolphus C. Good, while laboring in West Africa, sent to America thousands of specimens of African moths and butterflies, as a result of which scientists added to their lists of insects seventy-two new genera and five hundred and forty-seven species. The museum of Amherst College was enriched by numerous zoological specimens, the gift of the Rev. Josiah Tyler of Zululand, and it was through American missionaries that the scientific world learned of the gorilla.

Missionaries have also gathered valuable botanical field notes and floral collections. William Carey of India possessed an extensive botanical knowledge, contributed many articles to botanical and horticultural magazines, brought about the establishment of the Agricultural and Horticultural Society of India, and was himself a fellow of the Linnean Society, and a corresponding member of the Horticultural Society of London. The Syrian Protestant College at Beirut has a rare collection of plants of Syria and the Sinaitic peninsula gathered by Dr. George E. Post.

The contributions of missionaries to medical science have already been suggested in Lesson 41. It should be added, however, that numerous original researches have been prosecuted by missionary physicians, and the papers written by them to medical journals have greatly enriched our knowledge of Oriental diseases. In not a few instances, also, they have discovered valuable cures, and have successfully coped with plagues and the ravages of depraved habits, notably the opium curse of China.

**Note 5. The Introduction of Scientific Appliances and Methods.** The Orient is indebted to missionaries for the knowledge of many Western inventions. In hospital practice the use of anæsthetics, of surgical instruments, of scientific dressings and bandages, of disinfectants, and of operating tables and equipment, have all been introduced by missionaries. Missionary physicians have built the first hospitals and given instruction in the fundamentals of sanitation and personal hygiene. In caring for the sick and the incapacitated, missionaries have been the first, and for years the only, instructors the Orient has had.

Even in manufacture, though to a far less extent than in medicine, the missionaries have been advance agents of Western ideas. In their trade schools of India, China, and the Philippine Islands, they have introduced modern manufacturing devices. Among the first phonographs, bicycles, sewing machines, windmills, typewriters, and automobiles introduced into the East were those brought by missionaries.

Agriculture, too, has been greatly advanced by these workers. Dr. S. B. Fairbanks of India, noted for his scientific attainments in botany and zoology, gave much time to teaching the natives how to till the soil most profitably. He taught them how to make and use an improved plow instead of the primitive one which they had used for centuries. In Africa, Robert Moffat (see Lesson 15, Note 2) introduced the cultivation of wheat, barley, potatoes, carrots, peas, and onions. It is said also that to "missionaries rather than to traders or government officials many tropical districts of Africa owe the introduction of the orange, lime, and mango, the cocoanut palm, cacao bean, and the pineapple." Largely as a result of the missionary agricultural schools, many thousand dollars' worth of agricultural machinery has been sent to the East.

When one considers that these results, of which only a small part has been noted, are a mere by-product of missionary labor, it is interesting to note that they have nevertheless largely contributed to the happiness and the well-being of mankind.

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(1) A missionary's treatise on China and the Chinese. Williams: *The Middle Kingdom*, 2 vols. (2) A general survey of the contributions of foreign missions to science. Laurie: *The Ely Volume: Missions and Science*; and Keen: *The Service of Missions to Science and Society*. (3) Discovery and value of the Moabite stone. Hastings: *Dictionary of the Bible*, vol. iii, art. "Moab, Moabites." Also see indexes in recent volumes on Palestinian exploration or on the history of Israel.

### REVIEW AND PRELIMINARY QUESTIONS.

1. How recent is the modern missionary movement? 2. In what sort of church was it that modern missions had their origin? 3. During what years was American missionary organization actively in progress? 4. What three prominent missionary movements are of recent origin? 5. What general topic covers the subjects of the next six lessons? 6. What is the subject of to-day's lesson? its object?

**QUESTIONS ON THE LESSON.**

1. Why did the earlier missionaries make more valuable contributions to science than the later ones have made? (Note 2.)

2. Mention such missionary explorations as you can.

3. How did Titus Coan contribute to scientific knowledge?

4. What is the Nestorian monument? the Moabite stone?

5. Describe the work missionaries have done for people having no written language. (Note 3.)

6. What contributions have missionaries made in the field of zoology? (Note 4.)

7. Tell what you can of their work in botany.

8. How have they advanced medical science?

9. How have industrial missions contributed to the advance of science? (Note 5.)

10. What have missionaries done toward the introduction of modern agricultural ideas and implements?

### QUESTIONS FOR DISCUSSION.

1. Do the scientific contributions of missionaries indicate any neglect of missionary tasks? Why? 2. In which field of science do you think missionaries have been of most service to the world? 3. To what extent do the scientific results of missions justify the whole expenditure? 4. In what ways could the missionaries of to-day aid in the advancement of scientific knowledge? 5. What place should scientific interests always hold in the life and work of the missionary?

**Mission Gem.** "I believe the advancement of civilization, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with and, to a much larger extent than most people are aware of, dependent upon the work of the missionary, and I hold that the missionary has done more to civilize and to benefit the world than any and all other agencies combined."—*Alexander McArthur, M.P.*

**Personal Thought.** The "by-products" of missions have been of incalculable value to the world. Should not the Christian similarly cultivate as "by-products" of the individual life, cheer, culture, health and willing service? Consecration of spiritual resources demands that we do not waste these, lest the Christian life itself sustain heavy losses.

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## Lesson 47. REFLEX ACTION ON THE HOME CHURCH. A Quickened Spirituality.

Scripture Reading: The Divine Response to Human Liberty. Mal. 3:1-12.

**Note 1. Object of the Lesson.** To show how missions, reacting upon the home forces, clarify the essential doctrines of the faith and re-fashion the character of the church, enlarging individual service and enriching Christian experience.

### THE LESSON UNFOLDED.

**Note 2. How Missions Modify Faith and Doctrine.** It is a noteworthy fact that the prosecution of the missionary enterprise has been followed by a series of reactions upon the church at home scarcely less remarkable than the results in foreign lands. Not the least of these is the influence which the propagation of the faith has upon that faith

itself. Every endeavor to carry the Gospel to other peoples has revealed its larger meaning to ourselves. The West, with outstretched hands, has given back the old story to the East, and now the East is telling the West in unmistakable terms what that Eastern Book really means. The day is here to which the late Dr. Charles Cuthbert Hall referred when he said, "The Christianization of the world suggests a more complete and full-orbed interpretation of Christianity for the world when the East shall supplement and fulfil the West by contributing truth seen from her point of view. . . . When I permit myself to contemplate the blessing that would come to the Western world if the great religious East were to become the teacher and the interpreter of the religion of Jesus Christ, my heart burns within me."

In the first place, then, the numerous questions asked by natives have forced missionaries to revise their conception of what constitutes essential Christianity. And these questions in turn have been brought home to the churches. As a consequence, the emphasis formerly placed on the acceptance of creeds has been largely transferred to a living of the Christian life.

Moreover, from this work the church has attained a new confidence in the power of the Gospel. The Christians of North America, in this materialistic age, are in danger of losing a sense of the presence and power of Christ. Nothing can so restore this lost sense as a knowledge of the triumphs of the mission field. A million heathen hearts made one through fellowship with Christ, pagan society obliterated from among hundreds of tribes, Sabbath convocations in place of war councils, Christian trust in place of superstitious fear, Christian homes in place of heathen huts—these transformations wrought on countless mission fields bear unanswerable testimony to the reality of the Christian faith, and the abiding power of the Christian's Lord.

### **Note 3. Reflex Influence of Missions on the Life of the Church.**

The earliest missionary movements brought to the church a realization of its own powers unknown before, and every missionary quickening of more recent years has resulted in a similar revelation of the church's powers and opportunities. When missionaries were sent abroad they were sent by church organizations designed for missionary work, and the solicitation of missionary support forced upon all the churches a recognition of common interests and common purposes. Most of the great denominational organizations, even including the denominational publishing houses, were called into existence by the missionary motive, and to-day these organizations are still supremely and primarily concerned with missions.



Moreover, missions and missionary organization have done much to stimulate the entire religious life of the church. Judson, writing from India, aroused American Baptists to new efforts in behalf of home missions. Dead pulpits have leaped into living oracles of divine truth with the promulgation of a missionary program. Many a minister has found his own salvation, and incidentally that of his congregation, in earnest attention to the motives, the heroic sacrifices and the magnificent triumphs of the missionary work. Church finances, too, have been revolutionized by missions, for it was this cause which urged the system of weekly giving. Missionary treasurers were first to see and announce that the churches strongest in missionary giving were strongest in their maintenance of home work. The rise of missionary interest in many churches has more than doubled the weekly collections. The three strongest missionary churches in the Southern Baptist Convention reached their places of honor under the leadership of pastors who talked missions to their business men in a business-like way. One pastor, who had just received an increase in his salary, after making his appeal for missions, said he would begin the subscription by giving the amount of his increase. At once the church responded and gave to the cause with unprecedented liberality. There is not an up-to-date church whose financial system has not been largely or wholly determined by the missionary cause. One hundred and fifty-five Presbyterian churches which assumed the support of special missionaries increased their annual gifts almost \$65,000, while the same number of churches of like circumstances and ability, without such stimulus, decreased \$7,967.

Again, when a church is vitally interested in the advancement of the kingdom, the members are likely to congregate where they can hear the news of the kingdom. Church attendance will not only be encouraged, it will be the natural order of the Christian life. The influence will reach beyond the Sunday gatherings, and find its expression in the prayer meeting. These services will take on a new life, as has been the case in thousands of instances, and the prayer life of the whole church, as it lends itself to intercession in behalf of the missionaries and their work, will be immeasurably deepened. When a pastor's daughter decided to go to the foreign field, her father asked in astonishment, "How came you to think of going as a missionary?" "Why, father," she replied, "all my life I have heard you pray for foreign missions, and now I am going to answer your prayers." The reflex of missions upon the spiritual life and the religious activity of the whole church can scarcely be too strongly emphasized. In hundreds of instances people who formerly opposed foreign missions

have been converted and enlisted in missionary work simply by becoming informed concerning the enterprise.

Missions have also contributed largely to the demolition of denominational barriers, and the creation of strong bonds of brotherhood and Christian unity. Most interdenominational movements, which have laid so strong an accent upon the fellowship of all believers, have been wholly or in large measure given up to missionary endeavor. This is notably true of numerous young people's societies, not to speak of those movements to which special attention was given in Lesson 43. As a force making for the unification of Christianity, no other force can compare with the modern missionary propaganda.

**Note 4. How Missions have Modified Christian Character.** What has been said in the foregoing notes suggests that the individual as well as the organized church has felt the potent and stirring influence of Christian missions. One of the most apparent effects of missions upon individual Christianity is a larger, a freer and a more intelligent service. The missionary enterprise has afforded a thousand opportunities in young people's societies, King's Daughters circles, mission bands, and Sunday schools for definite, personal identification of the individual with active Christian work. Missionary committees, missionary meetings, and missionary study classes have called out of the Christian ranks hundreds, yes, thousands of young men and young women who, in such forms of practical Christian work have been trained for stations of higher usefulness in the life of the church. Not through the assignment of church tasks alone, however, have these young people grown into Christian usefulness; the very subjects with which they have had to deal have inspired them to nobler living. No young man or young woman could possibly read the stirring narratives of heroic missionary service and not have his or her own life enriched, ambitions elevated, and life purposes modified, or totally changed perhaps, thereby. Missionary biographies are among the most inspiring narratives of all literature. The stories of such men as Lull, Martyn, Mackay, Patteson, or Keith Falconer have created in hundreds of lives mental impressions which time will be unable to obliterate. Thousands of young people, through a knowledge of mission work, have been won to give themselves in heroic service on the field. Eighty per cent of recent volunteers are said to have come from the ranks of mission study classes.

This inspiration to service and active participation in the advancement of the kingdom has been accompanied by an increasingly intelligent comprehension of Christianity. The reality and the power of the faith is largely unrealized until seen through missions, which like a

telescope turned on the skies of God's grace, brings infinite riches into view. Thus, such religious conceptions as the brotherhood of all men, the value of human life, the worth of a soul, the way of God's dealing with men, the universality of the Christian faith, the Fatherhood of God as extending over all nations, the social value of a redeeming Gospel, the relation of religion to civilization, commerce, and the history of nations—all these are seen in new lights, receive fresh interpretations, and become more significant in Christian thought, through a knowledge of the spirit and the work of missions.

As the essential truths and implications of Christianity become more clearly understood, the obligations of the faith are increasingly apparent, with the result that individual support of missions undergoes a similarly encouraging development. Indeed, the increased responsiveness of the church to the missionary appeal, referred to in the preceding note, is simply the sum of increased interest in and support of missions by individuals.

The reflex influence of missions as thus seen in the clarification of our thought about Christian essentials, in the organized, vitalized and utilized life of the church, and in the development of individual Christianity, indicates strongly that the life of the church hangs upon loyalty to the missionary propaganda. A church forgetful of the Great Commission is practically a dead church.

#### ADDITIONAL READING REFERENCES.

(1) "When the Gospel comes back." Ellis: *Men and Missions*, ch. 18. (2) "Missionary enterprise and its reflex influence." Adams: *In Our Word and Work for Missions*, ch. 13. (3) "The return-value of missions." Welsh: *The Challenge to Christian Missions*, ch. 11. (4) Concrete instances of the reflex of missions. Selections from current missionary magazines.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What is the contribution of missions to exploration? geography? archaeology? 2. How have missions enriched the data of anthropology? philology? lexicography? 3. Tell what you can of the influence of missions upon commerce and manufacture. 4. What have missions done in behalf of scientific agriculture? 5. To what branches of science have missions contributed most richly? 6. What is the subject of the present study? its object?

#### QUESTIONS ON THE LESSON.

1. How will the Oriental interpretation of Christianity supplement the Occidental? (Note 2.)

2. How have missions influenced our thought about the essential beliefs of Christianity?

3. Why have missions given to the church a new confidence in the power of the Gospel?

4. What influence has the enterprise had upon the self-consciousness of the church? (Note 3.)

5. How does the Moravian church conceive of its mission?

6. How have missions affected the spiritual interests of the church? the financial interests?

7. To what extent have missions cultivated an interdenominational sense of brotherhood?

8. What has been the influence of missions upon individual Christian service? (Note 4.)

9. What influence are missionary records calculated to have upon Christian ideals?

10. Does the reflex influence of missions alone justify all that is involved in the missionary undertaking? Why?

**QUESTIONS FOR DISCUSSION.**

1. Justify the Moravian conception of the church's mission. Is the conception too one-sided? 2. In what respects do you think the Occidental interpretation of Christianity may be inadequate? 3. Mention a number of ways in which a hearty foreign missionary interest would react on the local church. 4. What is the relative value of the direct results and the reflex results of missions? 5. What is the relation of an active Christian service to a strong Christian life? Must strength precede service, or is it the result of service?

**Mission Gems.** "Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others is treated with pity or scorn. The former are alive; the latter are dead or dying."—*Max Muller*.

"Nothing has done more for the churches at home than a great and abiding interest in the foreign work."—*Peloubet*.

**Personal Thought.** Is my Christian life satisfactory to myself? Are not some of its failures due to my narrow Christian sympathies, and is it not likely that an increased missionary interest would in many respects react profitably upon my daily thought and conduct? I will endeavor to increase my missionary interest and service.

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**Lesson 48. INDIVIDUAL RENEWAL OF LIFE. The Sufficiency of Christ as Redeemer.**

**Scripture Reading :** The Living Water; the Bread from Heaven. Jo. 4:9-14; 6:48-51.

**Note 1. Object of the Lesson.** To show what is involved in being a Christian in the midst of heathenism, how the old life is displaced by a new life, and how this new life proves its vitality through self-propagation.

**THE LESSON UNFOLDED.**

**Note 2. The Christian Life in the Midst of Heathenism.** We who live in free and happy America have no idea of the moral corruptions of heathen society. A missionary of India commenting on Hindu society, remarks that if a true narrative of conditions were written, only an evil spirit could produce the pictures, and "hell itself would be the only fit place in which to publish them, because in Christian lands eyes have not seen and ears have not heard of such things." In China, society is steeped in lies, and political life is honeycombed with corruption. It is not the way in China to accept a statement at its face value. The statement is regarded merely as an indication of what the speaker wishes to conceal. This spirit is so inbred into the very fibre of a Chinaman that a convert cannot readily cast it off. But in respect to the moralities and personal virtues, Chinese society offers us a picture



comparable only to that of other fields sunk in darkest paganism. "There is no need in Chinese, as in English, to borrow from forgotten cities of antiquity names for the darker forms of vice. The language is amply provided with phrases of native growth, and in daily use by young and old, to describe them all." But the shame of it is hardly felt by the Chinese. And what we have said of the social life of India and China might be said with equal propriety of almost every non-Christian land.

Out of such conditions a thousand temptations arise to draw the new convert from his faith. Conversion in India, China, Africa, Turkey, brings a host of trials, scoffs, persecutions, which the convert in America never knows, and can but faintly imagine. In India he must be witness to many impure scenes; in China it is almost impossible to escape the atmosphere of dishonesty in which he has been reared; in Africa he can never wholly free himself from superstition, and in Turkey the social customs of all his people are in opposition to the standards of Christianity. But it is not against these, powerful as they are, that the convert wages his fiercest struggle. Into the conflict are drawn all the friends, relatives, business associates, and even the entire caste or tribe to which the convert belongs. Social ostracism in the more heathen countries is complete, though in advanced countries such as Japan it is considerably modified. Nevertheless, in India the intellectual advancement seems to have done only a little toward the abatement of this cruel and rigorous custom. To break caste by becoming a Christian is regarded as the greatest evil, and the disgrace is keenly felt by the entire community. No means to prevent such a catastrophe is too extreme, and hence the missionaries are forced to exercise the most stringent measures to protect inquirers from the malicious designs of their caste associates. "The convert has to be prepared for the loss of parents and their tender affection; of brothers and sisters, relatives and friends; of wife and children, if he has any; of his birthright, social position, means of livelihood, reputation, and all the power which hides behind the magic word caste; of all that he is taught from his childhood to hold as sacred." These are the words, not of a missionary, but of an educated Hindu, converted to Christianity, who in his own experience knows whereof he speaks.

Mohammedan intolerance in North Africa is reported as being so desperate that "men will compass the death of their own brothers, either by open violence or by secret poisoning, rather than see them become Christians." Almost every missionary field presents such conditions as have been here described.

**Note 3. The Old Life and the New.** Missions have justified their characterization as "the modern miracle." In no other phase of the enterprise is the miraculous element more in evidence than in the marvelously changed lives of the converts. On the foreign field more than at home, Christianity means a distinct break with the old things, a departure upon a new life. The habits, the ideals, the sacred rites and the social functions of a lifetime are relinquished, and a wholly new set of motives and ideals are accepted. When we consider the unchanging character of Oriental beliefs, customs and ideals, and the seeming uselessness of arguing with a Chinaman against the importance he attaches to a grave site, or with a Hindu against the caste system, or with a Mohammedan as to the inconsistencies of the Koran, it is an amazing thing that we should courageously undertake the task of persuading these people to relinquish the faith of their fathers, and accept a religion professed by strangers, aliens, and even enemies. And yet this very endeavor is successful beyond the power of human minds to understand. Though the cost of becoming a Christian in foreign lands is so full of bitterness, heartbreak, persecution and social ostracism, thousands upon thousands have gladly paid the price. Many have been called upon to seal their profession of the new faith with their lives. In only relatively few instances have any converts recanted under threat of death, and even in these cases such were the pitiable circumstances, as in the Boxer uprising of 1900 and the repeated Armenian atrocities, that one finds it difficult indeed unqualifiedly to condemn the action. (See Lesson 19, Note 3.)

These improvements in personal character are followed by efforts on the part of the converts to improve their surroundings. They exercise greater care in respect to clothing and cleanliness. The Christian gatherings, such as church assemblies and Sunday schools, are noticeably above the non-Christian assemblies in point of appearance, orderliness, and intelligent interest. The reason is found in the new Christian motives that are at work within the individuals. In Uganda all Christians are expected to know how to read their Bibles, in Korea the Bible classes set an example to all Christendom, in the Congo region the Christian is expected to establish a non-heathen type of home and family. Christianity by thus lifting each native Christian above the former social level leads to the gradual uplifting of the entire community.

These moral and social changes are wrought only by slow and patient endeavor, much instruction, and not a few failures. But at last the contrast between the old and new stands out in almost startling distinctness. The Christian community becomes a center of culture in

which the converts learn that the new faith must purify thought, sanctify action, and bring private and public life under the rule of the Christian ideal. This is a long step from heathenism, and demands of the convert much courage, tenacity, and sincerity. As a consequence the converts as a class stand head and shoulders above their fellows as regards their general intelligence, manliness, and ability.

**Note 4. Native Propagation of the New Life.** The character of the native converts is attested by their vital interest in the practical concerns of the kingdom, and its extension. Children disowned by their parents do not forsake them, but persistently and kindly fulfil their obligations to them, and in multitudes of cases win them to Christ. "In [Korea] that land of Christian romance, it is quite a common practice for a man to move his family and his business to another village which contains no Christians, in order there to live and preach the Gospel." Among friends and acquaintances a like process goes on, each convert becoming an evangelist or personal worker. At first the progress of the native church is slow, but gradually it gathers momentum until at last it advances by leaps and bounds. Thus in China the growth of the church during the twenty-five years from 1850 to 1875 was duplicated eight times over from 1875 to 1900. Figures showing a still greater contrast between the early and the later work might be given for some of the mission fields, notably those of Africa and the Pacific islands.

Equally remarkable is the interest which these converts from heathenism manifest in organized missionary endeavor. On most of the foreign fields there are already established native home and foreign missionary societies. In Japan the native Christian church is doing a large home missionary work. In Africa the spirit of missions inspired the Zulus to undertake a like work, and gave to Asser, the Basuto evangelist, the zeal to plead before his people in behalf of the neighboring tribe of Banyai: "Oh! why could I not cut off my arms and my legs, and make every limb of mine a missionary to these poor Banyai?" It gave to the South African Christians of Blythwood, who in their first contributions piled \$7,500 on the table, the self-sacrifice entailed in contributing over \$22,000 in six years for the extension of Christianity. To such acts of Christian devotion, the churches of our homeland can offer no parallel. Yet even these figures pale before the story of what is being done in Korea. There, the daily wage is from fifteen to forty cents, and living expenses are in proportion, so that "saving up" is almost impossible. Nevertheless, one church of 380 members in a single year has given an average per

member of over ten dollars in gold, while the Christians connected with another mission, too poor to give money as they would like, have contributed a total of over eight thousand work days in one year for evangelistic work. It is not surprising that that mission recorded an average of almost one hundred baptisms and 453 conversions per month, the converts being accepted on probation for one year before receiving baptism. The zeal to join the church is so great that the missionaries are forced to exercise the utmost care in admitting applicants to membership. This shows how the church grows where the Gospel is taken at its full face value, and where the missionary ideal has laid hold of the hearts of all the church members.

#### ADDITIONAL READING REFERENCES.

(1) Christian character in the Chinese church. Gibson: *Mission Problems and Mission Methods in South China*, ch. 10. (2) Missions as the creating agency of a new type of individual character. Dennis: *Christian Missions and Social Progress*, vol. ii, pp. 11-24, 42-62, 104-176. (3) Christ as Redeemer of the individual. Any of the hundreds of brief character sketches of native Christians issued by the various boards. (4) How some Chinese Christians stood the test of Boxer troubles. Broomhall: *Martyred Missionaries of the China Inland Mission*, *passim*.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. What important result of missions did we consider in the last study? 2. Tell how missions have affected the Christian thought at home. 3. What is the usual fate of non-missionary churches? 4. To what extent does missionary interest cultivate the Christian life? 5. What is the subject of to-day's lesson? its object?

#### QUESTIONS ON THE LESSON.

1. What is the character of heathen society? (Note 2.)

2. To what extent is the convert able to break entirely from the past?

3. What national trait in China makes it difficult to cultivate a habit of honesty?

4. How is the conversion of a Hindu regarded by other members of the caste?

5. Does the spread of secular education, as in India, affect the lot of the convert?

6. What are some of the characteristics of the East which make the acceptance of a new religion unusually difficult? (Note 3.)

7. How do the converts endeavor to alter their surroundings?

8. What is the influence of Christianity upon the native Christian community?

9. How do the converts show their faith in the new religion? (Note 4.)

10. How have the native churches shown their interest in organized missionary work?

11. Mention some instances of zeal in missionary work.

### QUESTIONS FOR DISCUSSION.

1. What bearing do missions have upon the question of the Gospel's claims respecting its own power? Upon the validity of the self-revelations of Jesus? 2. How do the difficulties that follow conversion in heathen lands compare with those in America? 3. In what sense can modern missions be regarded as miraculous? 4. How does the influence of a body of Christians in the midst of heathenism com-



pare with the influence of a similar body at home? In what ways could the latter body employ its influence more effectively than is now generally done?

**Mission Gem.** "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."—*Hon. Ion Keith-Falconer*.

**Personal Thought.** If Jesus can be such a power as He is in the lives of thousands of native converts, can He not be a vastly greater power in my life than at present? The real question is, Do I want Him to exercise this greater power over my life?

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## Lesson 49. SOCIAL REGENERATION. Power of Christianity to Purify Society.

Scripture Reading: The Day of Jehovah's Exaltation. Is. 2:2-17.

**Note 1. Object of the Lesson.** To show how Christian missions have influenced family life, civil governments, industrial and commercial developments, and popular morality.

### THE LESSON UNFOLDED.

**Note 2. Christian Influence on Family Life.** At a time such as the present when many are criticising the church for not grappling more forcibly with modern social problems, it may be well to call attention to "her splendid record as the foremost force of history in the wide field of social reform and moral progress." No other organization has ever worked so nobly and effectively for the uplifting of the human race. The transformations which the church wrought in the early centuries among the Romans, the Gauls, the Teutons, and more recently among the Anglo-Saxon peoples, she is now bringing about in non-Christian lands all the world over.

The first of these relates to the family. In early times when warfare was common, safety demanded that the entire strength of the tribe be united against an enemy. Thus the tribe became the principal unit of society. Within the tribe the social unit was the family. The organization of both was along similar lines, authority being vested in the oldest male members. With various modifications this type of social organization has prevailed throughout most of the East until this day. What in early times, however, was a means of protection against enemies, serves to-day only as a powerful barrier

against progress. Thus in India the family is still regarded as more important than the individual. The household consists of the three generations, the eldest parents, their sons, and their sons' families. All things are held in common, and since all members belong to the same caste, they all do the same work, and all funds go into the common purse. Individuality and originality are suppressed. It is only within recent years that a bill granting property rights to individuals passed the Madras legislature. "Mine" and "yours" are new terms in Indian jurisprudence. This legislation, which reflects the Christian emphasis on the rights and the responsibilities of the individual rather than the family, deals a heavy blow at the vicious caste system of which the family organization is an essential part. What is here said of the family life of India could be said with some modification of the clan system in some parts of China, and the tribal organizations of certain sections of Africa. In Mohammedan lands, the wholly different conception of the family as the sole property of the man degrades woman, and is utterly at variance with Christian ideas. Here the introduction of Christianity and the opening of Christian schools for female education is revolutionizing the social position of woman, and that means the reorganization of the family. The Oriental practices of polygamy and concubinage, adultery and divorce, child marriage and infanticide, are breaking down and a new family life is growing up. The Christian home is one of Christianity's greatest contributions to the world's welfare.

**Note 3. Christian Influence upon the State.** The annals of missionary history are crowded with narratives showing the dependence of kings and princes upon missionaries in the shaping of state policies. Hundreds of missionaries have been counsellors, diplomats, and statesmen of no mean ability. They have served as intermediaries in international disputes, have aided civil governments in making important investigations, and have drafted countless reform measures in their adopted lands. Probably Dr. Verbeck did more for Japan than any other alien ever did for a strange and unknown people. It was he who paved the way for the appointment of an imperial deputation to visit America and the European countries, thus disclosing to the Japanese the marvels of Western civilization and leading them into first place among the Oriental nations. Dr. Allen in Korea, Messrs. Schwartz and Carey in India, and Livingstone and Mackay in Africa influenced beneficially the national life of the tribes and nations where they worked. In China Dr. H. C. Du Bose, after conference with the governor-general of the River Provinces, set in motion the anti-opium

crusade, sent petitions to four hundred and fifty cities and obtained for these petitions almost fifteen hundred names. These petitions being sent to the Imperial Office at Peking received favorable consideration and in a few months the noteworthy decree ordering the discontinuance of the use of opium was issued.

But more than this, the new civilization for which Christianity stands, forbids that in any country where Christian missions are established, ancient pagan ideas of the function of government shall longer abide. Thus the civil tyranny exercised in Turkey and the combination of graft and extortion in China break down as Christian ideas take root. The system of taxation in Turkey, China, Korea and Persia is oppressive beyond measure, while enforced labor on government lands in Africa, especially in the Congo basin, has been attended with horrible cruelty. Against these evils the protests of missionaries have been heard and they are being gradually abated. The Christian idea of justice, likewise, is displacing Oriental laxity and abuse of the courts. The judges in the countries just mentioned are notoriously corrupt and bribes are considered a legitimate part of their income. But such customs are at variance with the Christian ideal, and generally where the influence of missions is strongest are least in evidence. As Christianity makes its protest more powerfully felt, these corruptions in civil administration must pass away.

**Note 4. Christian Influence upon Commerce and Business.** A third influence of Christian missions upon human society is seen in the relation of missions to a quickened industry and an expanding commerce. Wherever missionaries have gone new interest in commerce and industry has been awakened and the products of the Occident have found new markets. The erection of buildings according to Western plans gives to the natives many new and helpful ideas. In tropical countries new fashions in dress are introduced and the cotton cloth of England and America finds a ready sale. The early establishment of the mission press has created a demand for literature and added the printer's trade to the small list generally practised in heathen communities. Education has opened up the minds of a new generation to great possibilities in engineering, trades, professions and business. Banking houses are established, factories built, highways of travel constructed and the once pagan and uncivilized people introduced into the brotherhood of nations. All this cannot be credited to missions, and yet for all this they led the way. Where a nation discards Christianity, its civilization remains stagnant, but where Christian missions have helped to create a new national life

the advantages of a wholesome Christian civilization follow. The reason is not far to seek, for the only foundation sufficiently strong to sustain a twentieth century civilization must be composed of principles which are essentially Christian.

In many instances the missions have been direct contributors to industrial progress of a high order. Thus in India, China, and the Philippines, industrial education has done much to provide the countries with efficient artisans, tradesmen, and agriculturists. The same may be said of a number of like institutions operated as home mission enterprises in this country. It is said that simply as a result of agricultural teaching in mission schools of Turkey, enough agricultural machinery has been sent from the United States into the Ottoman Empire to justify, financially, the entire expenditure laid out on Turkish missions. Doubtless statements similar to this could be produced with respect to the commercial value of missions in other fields. The conclusion that missions have been of great value in the commercial and economic development of the Orient cannot, therefore, be lightly set aside.

**Note 5. Christian Influence upon Popular Morality.** Another important influence of missions is the uplifting of popular standards of morality. In non-Christian lands there is slight recognition of even the first principles of decency. Vice, immorality and unseemly conduct are common. The popular religions frequently minister to the baser passions of the devotees; such literature as may exist generally contains much that is obscene; the popular festivals and holy days are often carnivals of shameless revelry. Lying and cheating, drinking and gambling, laziness and shiftless habits combine to make non-Christian society repulsive. While these allegations must not be made too sweeping or of universal application, any missionary can testify to their general truth. In the midst of such a society Christian missions make a strong appeal for purer thought and purer lives. The missionaries in thousands of communities have seen a gradual change come over the heathen community as the people have been led out of darkness into the marvelous light. Lifelong habits of savagery have been given up, slavery has been suppressed, and the common virtues of civilized society have been cultivated. The steady gleam of the Gospel beacon, the persistent preaching of the Gospel message, the patient perseverance in the Gospel life all act powerfully upon heathenism until at last the old code breaks down, the old ways are forsaken, and a new people is born into the kingdom of our God. He who gave the great commission is He who exerts this power and stands

forth on the mission field in the clear full light of the conquering Christ.

### ADDITIONAL READING REFERENCES.

(1) The place of missions in the development of peoples. Warneck: *Modern Missions and Culture*. (2) Some direct contributions of missions to human society. Dennis: *Christian Missions and Social Progress*, 3 vols. (3) Morality and religion. Clarke: *Ten Great Religions*, vol. 2, ch. 10. (4) The appeal of foreign missions to business communities. Storrs: *Addresses on Foreign Missions*, pp. 103-117.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What was the subject of the last study? 2. What difficulties follow conversion in most non-Christian lands? 3. What effect does conversion have upon personal character and habits? 4. How do the native converts manifest their loyalty to the new faith? 5. Tell what you can of native organized missionary endeavor on mission fields. 6. What is the subject of the present study? its object?

### QUESTIONS ON THE LESSON.

1. How has the church been related to social development? (Note 2.)

2. What was the primitive social unit?

3. To what extent is the primitive constitution of society still preserved in the Orient? Illustrate.

4. What common practices in respect to the family life of the Orient are given up as Christianity is established?

5. How have missionaries contributed to the progress of civil government (Note 3)? Illustrate.



6. In what countries has the spreading of Christian ideas changed the character of government? In what respect has the character been changed?

7. Mention some ways in which missions have stimulated business. (Note 4.)

8. What have literature and mission schools done for the commercial development of non-Christian countries?

9. Why is Christianity necessary to a twentieth century civilization?

10. What have missions done for industrial progress?

11. How has Christianity influenced popular morality? (Note 5.)

### QUESTIONS FOR DISCUSSION.

1. Why is the Christian conception of the family superior to the conceptions prevalent in the Orient? 2. How does Christianity stimulate individual development in heathen lands? 3. What is the proper relation of religion to the state? 4. How do you account for the close relation which seems to exist between civilization and Christianity? 5. What purely secular appeal could you use to interest a business man in missions? 6. What is the relation between religion and morality?

**Mission Gem.** "Obedience to Christ begins by giving Him supreme leadership over life; it ends only in sharing His plan to redeem the whole world."—*Bishop William F. McDowell.*

**Personal Thought.** As a Christian I claim to have given Christ supreme leadership in my life. Yet am I not often unresponsive when He would lead me into larger service? Have I not a tendency to shirk my share of the world conquest for Christ?

## Lesson 50. MOLDING NATIONAL DESTINIES. How they are Affected by the Missionary Enterprise.

Scripture Reading: The Divine Rule on Earth. Is. 9:1-7; 52:1-10.

**Note 1. Object of the Lesson.** To show the part Christian missions have taken in the modern awakening of the Oriental nations.

### THE LESSON UNFOLDED.

**Note 2. Religion as a Factor in National Development.** The bearing of religion upon national character and development has been a subject of frequent comment by persons who have made a study of races, their customs and religious beliefs. Among the non-Christian peoples almost every act is fraught with deep religious significance. No journey is undertaken, no agreement made, often no household duties performed without the repetition of the appropriate and necessary prayers. In India the entire structure of national life is shaped by religion. Caste is itself a deeply-rooted religious institution determining the occupations of men, women, and children. It is impossible to name a single institution in the life of India that is not in some way related to religion.

Buddhism, too, like Hinduism, lays its heavy hand upon the plastic nature of the Orient, encouraging a disregard of conduct if only religious merit is earned (comp. Lesson 4, Note 5). Just as there must be some connection between Christianity and the rise of modern civilization, so also it is only reasonable to see a connection between Buddhism and the blighted national life of Burma, Assam, China and the Malay archipelago. Subtly, almost imperceptibly, Taoism, Confucianism, Buddhism, Shintoism, and Mohammedanism have poisoned the national life of China, Japan, and Turkey. Similarly, a degenerate Christianity in the Philippines, in Cuba, Porto Rico and South America, places an unmistakable stamp upon the social life, the intellectual attainments, and the national character of these countries. The reason for this close relation between religion and national life is to be found in the influence of religion upon the individual. A man's beliefs, his fears, his gods, his prayers, his conception of the hereafter, all play their part in shaping his ideas of right and wrong, of duty and pleasure, his customs, his private and his public life. It is the sum of these individual traits which constitutes the national character. Hence the stolidity of the Chinese, the patriotism of the Japanese, the fanaticism of the Turk, and the childlike simplicity of the African.

In view of these considerations, it is not difficult to see why Christian peoples have advanced in civilization. The moral code of Christianity does not suffice, however, to account for the progress of Christian

nations. The cause lies in the spiritual power which springs from the relation of the individual Christian to the living Christ. This relation Jesus described when He said, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." It is the abiding Presence that underlies Christian civilization, and makes it a transforming power in the world.

**Note 3. Education as a Factor in National Development.** Among the secular forces which Christian missions have introduced into non-Christian lands, none has been more effective in molding national destinies than education. The mission schools, academies, and colleges exercise a profound influence upon at least three phases of the national life. First, upon the popular estimate of the individual and of the state. How education is breaking down caste in India and putting a higher value on the individual has already been mentioned (Lesson 49, Note 2). A similar change is in process in China, where even to-day nobody feels called on to interfere if an angry father kills a disrespectful son, or a mother rids herself of an unwelcome baby girl. But these pagan customs are gradually giving way before the spread of Christian education. So also the popular conception of the state and of the function of government is being modified by Western ideas. No longer is a tyrannical government permitted to disregard the rights of the citizens. The obligation of the state to the people is seen to be as important as the obligation of the people to the state. It is thus evident that the introduction of Western education by the missionaries is gradually evolving a new type of citizenship in the East, and introducing republican ideals and institutions (see Lesson 18, Note 4).

The educational work of missions has also created an appetite for higher learning and for the advantages of civilization. To acquire these, a multitude of young Chinese, Japanese, Turks and Hindus have been seeking to slake their thirst for knowledge at Western fountains of learning. As a consequence, each recent year has witnessed the return to these countries of bands of educated men—men of tried intellects and of trained genius. They have found ready government employment as commissioners of education, engineers of railway construction, special advisers in civil offices, and as prominent workers in other capacities too numerous to mention. But one and all have greatly helped to develop the national resources, establish native industries, and extend the nation's commerce.

Finally, education has given rise to a professional class of workers

such as jurists, legal advisers, pastors of churches, physicians, teachers, and journalists. The influence of such men upon the national life is almost beyond computation, and it had its origin in the missionary enterprise. By the labors of these workers, every home in vast empires will be quickened into new life. Before another generation has gone, a quarter of the population of the world will have been revolutionized, will be enjoying a new civilization, undertaking new enterprises, and millions of these will also be rejoicing in a new faith, singing new hymns and laying new plans for the universal reign of Christ. The character of the national life will be like that of the education which shapes it. If the East is to be Christian, the church must makē sure that the education is Christian also.

**Note 4. The Stirring of the Nations.** East and West are alike undergoing vast and, in some instances, violent transformations as a result of forces released within a half century. In the Western hemisphere the United States is coming into her majority, Canada is feeling the pulsations of a new and growing life in her mighty West, Mexico has entered the councils of the nations, and South America is on the threshold of a new era. The transandine railway (see Lesson 27, Note 4), now completed, and the Panama canal, will furnish new commercial routes and help to change the national life of the South American peoples. These countries will also need to be Christianized if they would cultivate an enduring civilization. Already this process has begun, and to it must be credited much of the progress already made. But almost boundless expansion of population, industry, and commerce lies in the future, and it is the privilege of the Christian church, if she will, to shape the civilization that must take the place of a degenerate society and a misconceived republicanism. So also in Porto Rico and in the island republic of Cuba, the church is engaged in the magnificent work of Christianizing a rising civilization, and all who support the various missions thus engaged are sharers in this noble enterprise.

Even more rapid and startling, however, are those transformations which are moving like a mighty tidal wave over the nations of the East. Modern Japan is not fifty years old, yet she has suddenly gained pre-eminence among the people of the East, and has firmly established her right to a place among the major powers of the world. Old China is dying, and a new China is being fashioned with astonishing rapidity. Society, business, government, all are being ruthlessly overturned, age-long traditions disregarded, and the institutions of centuries swept aside that new forces and new ideals may step in and

possess the land. Similarly, the outworn fabric of ancient India is being cut aside for a new pattern fashioned by Western thought and industry. Turkey is passing through an agonizing hour. Her young men are laying the foundations of a new and better empire. The authority of the Koran in civil affairs is seriously questioned, and the whole Moslem world is in a state of seething unrest—a groping for better things than can come out of Mohammedanism. Persia, too, and Egypt, are looking to the future with an earnest longing for the larger life which Christian nations know. Missionaries who are in the midst of this upheaval are only vaguely conscious of the issues in which they are having a part. The world has never before witnessed such changes, and we who are looking on may well stand in reverent awe, for probably the world will never see the like again.

But whence all this revolution? By what subtle power is the world being turned upside down? A thousand testimonies from every mission field afford the answer. "If it had not been for the missionaries, these things could never have been." This is the witness of Japanese statesmen, of shrewd Chinese observers, of Hindu judges and professors, and of leaders in the Young Turk party. Missionaries have not done it all, but they have unbarred the gates and the children of a Christian civilization have come trooping in. Once more Christianity is proving its power to revolutionize the world, and by so doing is proving also its truth and power. It is now the church's plain duty to save the strength and resources of these peoples for the kingdom of Christ.

#### ADDITIONAL READING REFERENCES.

(1) The influence of Christianity upon the East. Speer, *Missions and Politics in Asia*. (2) Rise of the spirit of nationalism in the Orient. Mott: *Modern World Movements*, a pamphlet obtainable from the Laymen's Missionary Movement. (3) "The awaking world." Ellis: *Men and Missions*, ch. 2. (4) Latest political, industrial and religious developments on the mission fields. See indexes of popular magazines and religious journals. A week does not pass without bringing some significant news from these distant parts of the world.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. To what extent have Christian missions accomplished social regeneration? 2. What is the Christian type of family? 3. In what respects has the spread of Christian ideas affected non-Christian views of government? 4. In what ways have missionaries contributed to the growth of commerce and industry? 5. What has been the influence



of missions upon popular morality in non-Christian lands? 6. With what result of missions is the present study concerned? 7. State the object of the lesson.

### QUESTIONS ON THE LESSON.

1. What influence has religion upon national character? (Note 2.)
2. How is this illustrated in India? in Mohammedan lands?
3. What is the real reason for the progress of Christian nations?
4. What department of mission work has particularly helped to mold national life? (Note 3.)
5. How has christian education affected the popular estimate of the value of human life? Illustrate.
6. How has education modified Eastern ideas of government?
7. What have educational missions done for native educational methods?
8. What new class of workers has recently arisen in non-Christian lands?
9. What is the international outlook for progress in the Western hemisphere? (Note 4.)

10. Of what importance is it that these countries shall be dominated by Christian influences? Why?

11. What Eastern nations have recently undergone revolutionary changes? What is the outlook?

12. Under these circumstances what is the church's duty?

### QUESTIONS FOR DISCUSSION.

1. Does religion play a sufficiently important part in the life of America? 2. Mention some respects in which religion has influenced your own character; the character of your community; of the state; of the nation. 3. When may public education be more harmful than ignorance? 4. What interest does the state endanger by refusing to permit religious teaching in public schools? 5. What do the national transformations now going on suggest as to the opportunities before the Christian church?

**Mission Gem.** "No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope."—*President William H. Taft.*

**Personal Thought.** This study suggests the far-reaching influence of individuals who have accepted many of the elements of a Christian civilization. In proportion as my life realizes the Christian ideal it will increase its influence for good among my fellows. Is my life as influential for righteousness as it should be?

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## Lesson 51. THE WORLD KINGDOM OF CHRIST. Its Characteristics and its Cost.

Scripture Reading: "The Reign of the Righteous King." Ps. 72.

**Note 1. Object of the Lesson.** To define the world kingdom of Christ and to state some of the essential characteristics of human society when that era shall draw near its realization.

### THE LESSON UNFOLDED.

**Note 2. The World Kingdom of Christ Defined.** The world kingdom of Christ is an ideal. It may never, perhaps, be fully attained,

but human society may approximate to its standards. From the beginning it seems to have been in the mind of God; hints and glimmerings of the longed-for era flash out from the writings of the Hebrew seers and even find dim expression in the works of pagan authors. Though the Jews themselves, as a nation, were largely unconscious of the fact, their faith was always, fundamentally, a universal faith, for while they conceived of Jehovah as peculiarly their God, they nevertheless recognized Him as the God above all gods. In the later prophetic writings the relation of the Jewish nation to a universal redemption seems clearly recognized, even though we admit that the national hopes of the writers forbade an exact explanation of how this relation was to be realized. They saw chiefly a temporal and political relation; fulfilled prophecy has revealed in Christ and in Christianity an eternal and a spiritual fulfilment in which the whole world lies debtor to the Jew.

This universal spiritual kingdom thus foreshadowed has been gradually working toward its fulfilment. The passion of Christ was for the redemption of a world, and the relation that His disciples were to bear to the world was ever present in His thought. In the great prayer of Jesus (Jo. ch. 17), the world is mentioned eighteen times and the earnest petition for Christian unity (vs. 21) is based on the plea "that the world may believe that thou didst send me." In the earliest extension of the faith, one of the most striking phenomena was the rise of a spiritual brotherhood—a Christian democracy within the Roman empire, a republic in which race, color, or social standing had no bearing upon the question of citizenship. A bond had at last been found which was equal to the task of uniting strangers and aliens and making of many races one people in Christ. For two thousand years this spiritual force has been at work, and only now is a divided Christendom beginning to labor for the great consummation for which Christ prayed. Racial, political, social, and religious antagonisms are breaking down before the silent advance of Christ's rule in human lives, and the united prayer ascends from the church universal for the speedy advent of that "golden day" of which Dr. Charles A. Dickinson has written:

" O golden day, so long desired,  
Born of a darksome night,  
The waiting earth at last is fired  
By thy resplendent light.  
And hark! like Memnon's morning chord  
Is heard from sea to sea  
This song: One Master, Christ the Lord;  
And brethren all are we.

" The noises of the night shall cease,  
The storms no longer roar;

The factious foes of God's own peace  
 Shall vex His church no more.  
 A thousand thousand voices sing  
 The surging harmony;  
 One Master, Christ; one Saviour-King;  
 And brethren all are we.

"Sing on, ye chorus of the morn,  
 Your grand endeavor strain,  
 Till Christian hearts estranged and torn,  
 Blend in His glad refrain;  
 And all the church, with all its powers,  
 In loving loyalty  
 Shall sing: One Master, Christ, is ours;  
 And brethren all are we.

"O golden day, the ages' crown,  
 Alight with heavenly love,  
 Rare day in prophecy renown,  
 On to thy zenith move.  
 When all the world, with one accord,  
 In full-voiced unity  
 Shall sing: One Master, Christ, our Lord;  
 And brethren all are we."

### **Note 3. Some Essential Characteristics of the Kingdom and its Cost.**

While the ideal kingdom will probably never be fully established upon earth, the approximation to it will come about through the spread of the Christian faith and its application to social problems. Two of its essential characteristics will be a changed spiritual order and a changed industrial order, the latter going hand in hand with the former. The changed spiritual order will be a united Christian world. This does not mean that there will be no room for differences of opinion and of practice in matters of the faith. Within all Christian denominations are members holding diverse doctrinal views, and in a united Christianity this situation must necessarily prevail to a still greater extent. But this diversity of opinion will no longer be characterized by antagonism. In place of discord there will be harmony; and a broad, earnest Christian sympathy, a deep respect for the feelings and convictions of others, will take possession of all people. In this kingdom, swords shall be beaten into plowshares, and spears into pruning-hooks; "nation shall not lift up sword against nation, neither shall they learn war any more." The reign of universal peace will be realized.

Likewise, in this kingdom, righteousness will be general throughout the whole earth. It will be no mere formal righteousness, but a righteousness of the heart, that will control the deeper springs of human nature, cleansing and purifying the fountains of human conduct. Then men will do right because they love righteousness. Private and public life, the home and the municipal office, the village and the state, the nation and the world will feel the power of the righteous life when He, the righteous King, shall reign supremely in the affairs of men.

When this era dawns, the social and industrial institutions of to-day will be modified or superseded. The relation of capital to labor will undergo readjustment. All forms of servitude and peonage, even such as an unjust capitalism is now able to exercise in a civilized community, will pass away. Paring down wages to the uttermost and then distributing alms will no longer be carried on under the mask of charity, but the sense of a socialized justice will recognize the right of every man to enjoy the full fruit of his labor. Trusts may still exist, but the objects which they seek to obtain will be changed; factories may not cease as the chief instruments of production, but their management will be more largely humanized. Wealth may not be wholly dissipated, but it will be wholly consecrated; poverty may not entirely disappear, but its ravages will be mercifully curtailed.

Such a condition of society can only be realized when men are willing to pay the price. In large measure it was paid nineteen centuries ago, but a part of it can only be paid by the men and women of the present. That price is the sacrifice of many things we commonly hold dear, the foregoing of many pleasures, the active investment of ourselves and our possessions in the work. The young man or the young woman who goes to the foreign field knows something of the price this new era will cost, and so also do the father and mother, who, after twenty or more years of affectionate devotion to their child, unquestioningly let her turn her face to a distant and alien land. Heavy hearts and sleepless nights, years of toil and an unseen fruitage—these are a part of the price which thousands of unnamed heroes are paying for the advent of that day. “Come and suffer” is the invitation of the missionary enterprise, and in passionate loyalty thousands have responded and will respond, and when the price is fully paid the dawn will break.

**Note 4. The Possibility of its Near Realization.** There are some striking indications that in point of time we may not be far removed from this era. First is the historic progress of the church with special reference to its extension during the past century. At present the membership of the church in mission lands is mounting up by leaps and bounds. True, the vast numbers unreached make the numbers of those reached seem pitifully small, but the progress of to-day compared with the progress of yesterday shows a remarkable and an increasing gain. Thus it took one hundred years for the missionaries of the modern movement to gain the first million converts, but it took only twelve years to win the second million, while the third million were won in the brief space of six years. No one can study this growth



and not feel that the Christian church is rapidly approaching the time when it will be practically world inclusive.

In the rapidity with which men are turning to Christianity, and in the phenomenal evangelistic successes of the past decade, there are also indications that possibly Christ's supreme rule is not far distant. Consider that in less than half a century after the first Protestant missionary entered Japan 75,000 adult Protestant communicants had been received. "Within twenty-five years after beginning the work in Korea there are 115,000 communicants; in China the number of Christians has increased within nine years from 100,000 to 156,000; everywhere the teachings of Christ are leavening society and transforming character. Over two million converts are enrolled to-day in all non-Christian lands, and the number added last year was 167,674, an average of 450 a day." Moreover there is the high probability that mass movements toward Christianity may yet become general in India or China. Should such a thing occur, we may witness the greatest movement toward Christianity that has ever been known. Only recently has it been reported that such mass movements in Travancore, in Tinnevely, in the Telugu country and in North India have swept men away from heathenism by the hundred thousand. Such developments are simply suggestive of what may take place if the Christian church is quick to follow up its opportunity in these lands where already it has gained good foothold.

The national transformations referred to in Lesson 50 would also seem to point to the near approach of a universal Christianity. For a time some of the nations may attempt to adopt the form of a Christian civilization, but unless they take more than the form their efforts are foredoomed to failure.

Finally, the rapid strides that have lately been made toward the goal of a united Christianity would seem to have some bearing upon the approach of a universal Christianity. While the foreign church is rising new born in the strength of its undivided organization, the home churches are gradually sinking their minor differences and preparing for those world tasks which only a united Christianity can perform. If these things—a rapidly growing church, a phenomenal evangelism, national transformations, and the spirit of church unity—are rightly regarded as indicative of the possibly near approach of the world kingdom of Christ, where is the Christian who is not eager to share in so glorious an enterprise? Under such circumstances as these, it behooves the church to work and to pray with a new zeal and a new devotion, that the conquering Christ may come into His own.

**ADDITIONAL READING REFERENCES.**

(1) Practical steps toward making the ideal kingdom a real kingdom. *Report of the Student Volunteer Convention*, Nashville, 1906, pp. 623-656. (2) Jesus in the moral, social, emotional, and intellectual life of man. Brooks: *The Influence of Jesus*. (3) The missionary consummation. Carver: *Missions in the Plan of the Ages*, pp. 253-282. (4) Features of the universal church. Hall: *The Universal Elements of the Christian Religion*, pp. 259-309.

**REVIEW AND PRELIMINARY QUESTIONS.**

1. What was the topic of our last study? 2. What is the Christian influence on family life? 3. How have missionaries been of service to governments? 4. Tell how they have aided industrial and commercial developments. 5. In what respect have missions modified the popular life of the people? 6. What is the topic of to-day's lesson? its object?

**QUESTIONS ON THE LESSON.**

1. What is meant by the "world kingdom of Christ"? (Note 2.)
2. Where do we catch early suggestions of such a kingdom?
3. What did the Hebrews think their relation was to such an era?
4. Sketch the outworking of this kingdom from the time of Christ up to the present.
5. How may the coming of this kingdom be hastened? (Note 3.)
6. How will the church then differ from the church of the present?

7. What will be the motive of right conduct?
8. How will the industrial order be affected?
9. What is the cost of this kingdom? Who pays the price? Are you paying your share?
10. What indications are there that in point of time we may not be far removed from this era? (Note 4.)
11. Do these indications seem to you to be conclusive? Why?

### QUESTIONS FOR DISCUSSION.

1. Is the universal reign of Christ practicable? Why? 2. Would there be as much philanthropy then as now? 3. How would Christ's world-wide dominion affect the industrial world? 4. Are mass movements toward Christianity desirable? What is the danger that accompanies them? 5. How do you think Christian unity is related to the world kingdom of Christ?

**Mission Gem.** "The duty of the whole church and the whole duty of the church is to give the whole Gospel to the whole world as speedily as possible."

**Personal Thought.** My recent studies on the results of missions have abounded with illustrations of fruitful lives. Some men seem to have been impelled by a passion for helpful service. May such a passion, my Master, lay hold of my heart and drive me out into fields of unselfish service!

## **Lesson 52. WHAT CHRISTIAN MISSIONS ACCOMPLISH. Review of Methods and Results.**

**Scripture Reading:** A Call to Praise Jehovah. Pss. 96, 97.

**Note 1. Object of the Lesson.** To present a summary of the preceding twelve lessons, and to draw therefrom certain conclusions as to the function of the Faith, and the methods and results of the missionary enterprise.

### **THE LESSON UNFOLDED.**

**Note 2. Missionary Practice and the Christian Conquest.** In the last twelve studies emphasis has been laid upon the relation of the missionary task to the final realization of a Christian world. The primary function of the church, that it should reproduce itself through the planting of other churches, is being exercised to-day as never before. The Gospel has proved again and again the only adequate remedy for the attendant evils of heathenism. The message from the lips of missionaries has had to overcome much of racial pride in the hearers, much of self-content, of sinful tendency and habits of a lifetime. Yet two million converts to-day affirm that success has crowned these efforts. In the work of world evangelization, medical missions have been of genuine value, and the training of natives as competent physicians to their own people has elicited heartiest praise in hundreds of cities and villages throughout China, Korea, India, and the Moslem world. While the medical missions constitute a typical exemplification of the humanitarian spirit of Christianity, they have ever been powerful evangelistic agencies, winning many natives who in turn have become evangelists of striking resource and power. Similarly, educational work has been found of great service in the missionary enterprise. By teaching the common people to read, it has opened to them a field of Christian literature otherwise closed. It has also developed a more intelligent type of Christian, laying the foundation for future expansion of the work by native helpers, and the final establishment of a native church free of foreign control. Provision has also been made for training the hand as well as the heart and the head. Knowledge of trades and of agriculture is a necessity among converts in most mission fields, for the old life does not possess social and industrial materials which the new life can employ. Idol makers must give up making idols, priestesses must give up praying for others as a commercial venture, and those who break caste by becoming Christians can no longer ply their trades, nor find a market for their wares. Here, then, the industrial mission has its great value, supplementing the evangelical work and in large measure commending it.

Education also contributes to the religious consciousness of the community as a whole, for in most of the schools the Bible itself is a textbook the teaching of which imparts a general knowledge of Christian truth and in multitudes of instances results in the conversion of the student.

This vast and complex enterprise involves the organization of missionary societies, frequently denominational in character, which undertake the gathering of funds at home and the judicious expenditure of those funds abroad. This work is carried on with commendable economy and business ability by the boards, and with splendid and heroic sacrifice by thousands of missionaries. The missionary project has led the churches of Christendom, noticeably those on the foreign fields, to minimize their differences and to unite in emphasis upon their common faith. The idea of Christian unity at home has received a new impetus, and instances are rapidly multiplying in which one-time opposing forces are being drawn together for larger efficiency. A new sense of Christian brotherhood is expressing itself in interdenominational movements, of which the Laymen's Missionary Movement, Young People's Missionary Movement, and the Student Volunteer Movement are instances.

Missions have also contributed largely to science, especially in the fields of philology, lexicography, botany and zoology. A more important result, and of a vastly different type, is the reflex influence of missionary endeavor upon the home churches. Interest in missions has often preceded a renewal of the general spiritual activities of the church. Larger tasks have been undertaken, and the devotional life has been deepened. Still other fruits of missions are evident on the field. Conversion from the ideals and customs of pagan society to those of Christian society has attended the work. It is this individual transformation, repeated in thousands of lives, which, more than any other result, repays the total expense of the enterprise. The preaching of the new faith is also proving a mighty power in lifting non-Christian peoples into a higher moral life. A still more significant result of missions is seen in the molding of national destinies and in the gradual realization of the world kingdom of Christ.

**Note 3. The Function of Christianity.** From the day of Pentecost the primary function of the church has been to spread the Gospel both as a message and as a life. Beyond this, no task has ever been committed to the church by her Lord. Though in fulfillment of this task the church may undertake many subsidiary enterprises, such as the establishment of colleges or the maintenance of hospitals, these can never in themselves become the function of the church. In fulfillment



of this function the church, from its first establishment, has been a missionary institution; the non-missionary church has no place in the world. When a church takes no part in the propagation of the faith, it may well be questioned whether it has a faith to propagate. This function of the church was indicated by Christ's estimate of His work. He conceived of His mission as vitally related to the redemption of mankind, and He thought of the world as a kingdom to be under His spiritual rule. Both of these conceptions look forward to a world which finally will be at peace with itself and with its Creator—a world in which all nations shall gladly yield allegiance to the one pure faith, and bow their hearts before their common Lord. Until that day arrives the church will not have fulfilled its function, but when it does arrive, then shall be brought to pass the saying, "He shall see of the travail of his soul, and shall be satisfied."

**Note 4. Methods and Results of Missions.** Missions have been undertaken in the past by individuals and groups rather than by the whole church. The breaking up of Christendom into numerous churches and sects has, by preventing united effort, stood in the way of the largest efficiency. This comparative inefficiency of present methods has been so emphasized by the developments of the missionary enterprise as to create a widespread demand for a method broad enough, big enough, and inclusive enough adequately to sustain the work. Present agencies may be retained, but they will become more closely united, as befits representatives of a united Christianity. The day of vast projects is with us. A world-wide Christendom means more than a united Protestantism. It looks forward to the union of Romanist, Greek, Anglican and Protestant—a union beset no doubt with seemingly insurmountable difficulties, but which may possibly be realized within a not remote future. What the fathers dare not hazard the sons may successfully undertake. With the new vigor and the quickened impulse of a united Christianity, the problem of preaching the Gospel to every section of the world "within this generation" would be a problem which the church could confront with a courage, a hopefulness and a sure sense of victory such as have never yet mastered her forces.

If the coming method of missions is to be a great Christian propaganda by the entire Christian church, the result will be commensurate with the method. We shall cease to hear of converts numbered by the score or by the hundreds; they will be numbered by the thousands, and by the tens of thousands. Nations in a day will turn with glad submission to Jesus Christ as Lord and as Redeemer. A thousand

hills and valleys will echo the praises of reborn hosts, and a race once lost will enter with joy into the household of faith.

"Tidings sent to every creature  
Millions yet have never heard:  
Can they hear without a preacher?  
Lord Almighty, give the word!  
Give the word! in every nation  
Let the Gospel trumpet sound,  
Witnessing a world's salvation  
To the earth's remotest bound."

### Suggestions for Class Discussion.

1. Whether missionary successes justify the anticipation of an ultimately Christian world.
2. Features of Christianity which make it a transforming power.
3. How the educational work of missions has developed the native intellectual life.
4. The extent to which missionary managements practise reasonable business economy.
5. Respects in which missions have promoted the movement toward church unity (1) on the foreign field, (2) at home.
6. The nature and extent of the reflex influence of missions upon the home church.
7. How the popular moral codes of non-Christian lands have been affected by missions.
8. Extent to which the Oriental awakening is due to missions.
9. Whether the function of the Christian church is anything other than missionary.
10. Respects in which a universal Christian unity at present seems beset with practical difficulties.
11. How a united Christianity would increase the effectiveness of missions.

**Mission Gem.** "Those who have been joined together in the vision of common truth can never again lapse contentedly into former beliefs touching the finality of sectarian distinctions. They have seen the splendid outlines of a greater church, and, forevermore, must move towards it, in heart and mind."—*Charles Cuthbert Hall*.

**Personal Thought.** This course of studies on the spread of the Christian church has given me an intimate knowledge of strange people and unfamiliar scenes. My sympathies have been quickened, my intellectual horizon has been broadened, and I now have a knowledge of the world's needs and of a Christian's opportunities such as I have never before possessed. In view of these facts, what should the future mean to me? Can I, dare I be content unless I am in the ranks of those who serve? "Emotion is no substitute for action."

## Appendix: Glossary of Unusual Terms

### GLOSSARY OF THE MORE UNUSUAL TERMS USED IN THE LESSONS.

**Agnosticism.** The doctrine held by agnostics, *i. e.*, those who affirm that the being of God and the ultimate nature of things are unknown or unknowable, and that therefore nothing can be affirmed or denied concerning them.

**Animist.** A believer in animism, one of the lower forms of religion, which regards all material objects, rocks, trees, etc., as possessing souls, in the same manner as the human body possesses a soul.

**Asceticism.** The control or suppression of bodily desires by fasting, poverty, celibacy, solitude, or other forms of self-discipline, practised in the hope of attaining a higher sanctity.

**Atheism.** See "Theism."

**Atheist.** One who professes atheism. See "Theism."

**Bull.** An official and authoritative edict, decree, or decision, issued by the pope. It is so called from the leaden seal, or *bulia*, which is attached to the document by a short cord, and which bears on one side the name of the pope and on the other the faces of the Apostles Peter and Paul.

**Charm.** Any material object supposed to possess magical power to ward off evil or to procure good.

**Cult.** A body of religious beliefs, including the expression of those beliefs in rites and ceremonies.

**Dhammapada.** "Footsteps of Truth," a collection of the sayings of Gautama, noted for their richness and beauty.

**Dynamic.** A term borrowed from physical science to express a moral or social force; a motive, stimulus, or incentive, capable of initiating moral or social movements.

**Eastern Church.** See "Greek Church."

**Environment.** The sum total of things and conditions by which an organism is surrounded.

**Esoteric.** Private or secret, applied to teachings imparted to the initiated only and not to the public.

**Ethics.** "The science of right conduct and character; the science which treats of the nature and grounds of moral obligation and of the rules which ought to determine conduct in accordance with this obligation."—*Century Dict.* See "Morality."

**Evangelical.** In harmony with the evangel, or Gospel, as presented in the New Testament. "Specifically applied

to a section of the Protestant churches who profess to base their principles on Scripture alone, and who give distinctive prominence to such doctrines as the corruption of man's nature by the fall, atonement by the life, sufferings and death of Christ, justification by faith in Christ, the work of the Holy Spirit in conversion and sanctification, and the divine exercise of free and unmerited grace."—*Century Dict.*

**Fatalism.** The doctrine that everything which takes place is so foreordained by immutable decrees that no human effort and no change of conditions can prevent it.

**Fetichism.** The belief that an animal, a tree, a stone, or any other material object may represent or be occupied by an impersonal power capable of controlling events for good or ill. The object revered or worshiped on account of such supernatural power is called a fetich.

**Formalism.** The attaching of excessive value to religious forms, ceremonies, and rituals, commonly in the belief that such outward observances form an acceptable substitute for inward godliness. (Comp. Mt. 23:23.)

**Greek Church.** In the ninth century A.D. the Catholic church split into the Greek and Roman. The former embraced the Eastern or Greek portion of the Roman empire, and the latter the Western or Latin portion. Hence the two sections are also known as the Eastern church and the Western church. The Greek, or Eastern church, is now the dominant form of Christianity in Greece, European Turkey, Roumelia, Bulgaria, Servia, Roumania, Russia, and parts of Austria and Hungary. The Roman, or Western church, is that in all lands which acknowledges the supremacy of the pope in Rome.

**Heathen.** Any adherent of a religion which does not recognize the God of Christianity, Judaism, or Mohammedanism. The modern usage makes it synonymous with pagan.

**Hierarchy.** An organized body of officials who have assumed or been entrusted with authority to govern a church; as the Roman Catholic hierarchy, composed of priests, bishops, archbishops, cardinals, etc., culminating in the pope.

**Mariolatry.** The worship offered by Roman Catholics to Mary, the mother of Jesus.

## Appendix: Glossary of Unusual Terms

**Materialism.** A theory which, denying the existence and operation of spiritual agencies, reduces man and the universe to a manifestation of mere matter and force.

**Metaphysics.** Physics is the science which treats of those outward laws and properties of things which lie within the range of human observation, and which can be studied, tested, measured and utilized, such as weight, heat, light, magnetism, electricity, etc. **Metaphysics**, on the contrary, is the science which treats of those inward and essential principles which lie behind all forms of being, but which transcend human observation, such as reality, substance, time, space, cause, becoming, change, identity, difference, etc.

**Monotheism.** See "Theism."

**Monotheistic.** Pertaining to monotheism. See "Theism."

**Morality.** Right conduct of man toward man; morality is the putting into actual practice of those principles and rules of conduct which rest on moral obligation.

**Nature-worship.** That phase of religion in which natural objects, such as animals, trees, stones, etc., are regarded and worshiped as gods.

**Nirvana.** Literally a "blowing out," as of light. The state of Buddhist perfection, variously understood as a complete extinction of existence, or merely extinction of desire, passion, unrest, etc.

**Occult.** Hidden, mysterious, visible only to spiritual sight; opposed to manifest, or visible by natural sight. **Occultism** is the doctrine or practice of occult sciences especially theosophy, "as claiming a divine illumination, and a supersensitiveness to mental and spiritual impressions." See "Theosophy."

**Pagoda.** A Buddhist shrine, usually in the form of a tower or shaped like an inverted top.

**Pantheism.** See "Theism."

**Pantheon.** All the deities of a people taken collectively.

**Patron Deity.** A god invoked as the special protector or guardian of an individual, city, country, or cause.

**Philosophy.** A discussion of those

fundamental principles, laws, and causes which are supposed to explain the universe and man in his relation to God.

**Polytheism.** See "Theism."

**Polytheist.** A believer in polytheism. See "Theism."

**Propaganda.** An organized movement for winning converts to a religious faith or body of doctrines.

**Ritual.** "A prescribed form or method for the performance of a religious or solemn ceremony; any form or body of rites and ceremonies."—*Standard Dict.*

**Roman Church.** See "Greek Church."

**Sect.** A religious body that has separated itself from a larger or older body on grounds of belief or practice; an organized body of dissenters from a national or established religion.

**Solidarity.** Identity in nature and interests, as of the human race as a whole, or any class or community.

**Tenet.** From *teneo*, "I hold"; hence any belief, opinion, or doctrine held as true by an individual or a religious body.

**Thism.** A belief in the existence and personality of a God who is the Creator, Upholder, and Ruler of the universe. **Atheism** is a denial of the existence of God. **Monotheism** is a belief in the existence of one God only. **Polytheism** is a belief in the existence of more gods than one. **Pantheism** is that belief which identifies God with the universe, or which holds that God is the substance of which mind and matter are only manifestations.

**Theosophy.** "A philosophy based upon a claim of special insight into the divine nature, or a special divine revelation. It differs from most philosophical systems in that they start from phenomena, and deduce therefrom certain conclusions concerning God; whereas theosophy starts with an assumed knowledge of God, directly obtained, through spiritual intercommunion, and proceeds therefrom to a study and explanation of phenomena."—*Century Dict.* See "Occult."

**Universalism.** The belief in the final recovery of all men from sin and suffering and their restoration to fellowship with God.

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